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January 1, 1930

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Gregg	1,758	87.4%
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Graham	17	0.8%
Munson	6	0.3%
All other systems.....	97	4.8%
Total	2,012	100.0%

RELATIVE STANDING BY STATES

State	Gregg	Benn Pitman	Isaac Pitman	Graham	Munson	All Others	State	Gregg	Benn Pitman	Isaac Pitman	Graham	Munson	All Others
Ala.	16	..	..	..	..	..	Nebr.	40	..	..	1	..	..
Ariz.	7	..	..	..	..	..	N. H.	12	..	..	..	..	1
Ark.	9	..	..	..	..	..	N. J.	58	7	4	2	..	4
Calif.	66	1	..	2	..	11	N. Mex. ...	17	..	..	..	..	..
C. Z.	2	..	..	..	..	..	N. Y.	75	10	25	1	..	3
Colo.	20	1	..	..	..	3	N. Dak. ...	13	..	..	..	..	1
Conn.	10	..	..	..	..	1	Ohio	127	4	3	1	..	6
Del.	9	..	..	..	..	..	Okla.	34	1	..	..	..	3
D. C.	14	1	..	..	..	1	Oregon	19	..	..	..	..	..
Fla.	17	1	..	..	..	1	Pa.	155	26	..	4	..	8
Ga.	4	..	..	..	..	..	P. I.	2	..	..	..	..	..
Hawaii	4	..	..	..	..	..	P. R.	3	..	..	..	..	..
Idaho	5	..	..	..	..	..	R. I.	12	..	1	..	..	..
Ill.	150	1	..	..	4	4	S. C.	3	..	..	..	..	..
Ind.	77	2	2	..	..	3	S. Dak.	13	..	..	1	1	..
Iowa	98	..	..	..	..	2	Tenn.	7	2	..	..	..	..
Kans.	47	1	..	..	1	..	Texas	68	..	4	..	..	6
Ky.	51	..	..	1	..	6	Utah	3	..	..	..	..	..
La.	20	..	6	..	..	7	Vt.	7	..	1	..	..	2
Maine	17	..	..	..	..	2	Va.	13	1	..	..	..	1
Md.	38	6	..	..	..	1	Wash.	20	..	..	..	..	..
Mass.	63	15	3	2	..	8	W. Va.	8	1	..	..	..	..
Mich.	100	..	2	2	..	6	Wis.	52	1
Minn.	63	Wyo.	1
Miss.	17	1							
Mo.	59	..	1	5							
Mont.	13							
							Total....	1,758	82	52	17	6	97

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The Dalton Plan Discussed

Edward A. Fitzpatrick

WE are pleased to present in this issue an enthusiastic description of the Dalton plan. We shall want to include in this JOURNAL the explanation of the principal proposals of our contemporary education particularly by their proponents, as well as articles evaluating these proposals. We introduce this policy by a critical statement of the Dalton plan editorially.

The proposer of the Dalton plan, Miss Helen Parkhurst, saw clearly certain defects in our current practice. She saw first the obvious fact of the difference in the rate of learning among the members of a class, which varies for the same group in different subjects. For that reason provision must be made in the instruction program for these different rates of learning of individuals. That means practically the abandonment of the mass instruction ordinarily given in classes. Its logical conclusion would be individual instruction, but the proposal is not carried so far.

Another point of attack in the current practice is the time schedule with its thirty minutes of arithmetic, fifteen minutes of spelling, twenty minutes of geography, and so on through this usual expression of kaleidoscopic education. The teacher might be on the point of clinching her previous instruction, or the youngster's curiosity may be just aroused, but, no, the time schedule must be adhered to. Some members of the class may not need the instruction in geography, but may be in sore need of instruction in grammar; but a mechanical time division determined in advance for the year or semester, the same every week, controls the action of a presumably intelligent teacher leading a group of children with minds that are anything but mechanical. As has been well said, the teacher may follow the time schedule but lose the child in the process.

A third point of attack is the lack of enrichment of the ordinary content in current school practice. One teacher teaching all the subjects is naturally, it is presumed, less expert and less informed than teachers who confine themselves to single subjects. The same teacher teaching in the same room, every day, all the things the children have to know, limits the educational opportunity for the children. Why not have special teachers? Why not have special rooms for each of the subjects with special equipment and special libraries for each of the subjects? Such are the points of attack — and genuine enough problems.

The genesis of the plan may be briefly indicated. Miss Parkhurst, the founder of the plan, tells the story herself. The statement by a railroad official of the new attitude of industrial management toward the men, and particularly the statement that the president was a "fearless human being," more or less crystallized her dissatisfaction with educational practice. Was not "fearless human beings" exactly what "educationists" were aiming to produce? Miss Parkhurst does not apparently use the idea later, so we need not spend any time on its inadequacy.

Miss Parkhurst found the key to her special problem in two passages in Edgar James Swift's "Mind in the Making." The more important is as follows:

The rational method is to work *with the students*, inspiring them with longing to delve into things for themselves and to make their contribution to the common fund of knowledge, to be discussed or clarified in the recitation. The didactic method belongs to the Middle Ages. It still dominates our schools, though the conditions that made it serviceable have long since passed. Mental expansion of the teachers themselves is the first step toward removing this medieval debris. *They will then investigate their pupils, the schoolroom will become an educational laboratory, and activity will not be limited to the manual-training department. The influence of*

suggestion through environment has never received its proper recognition in education. Teachers want to play a too conspicuous part in the mentations of the pupils. But the educator is limited, in the ends he may pre-elect, by the complexity of human life. The very child whose qualities he disapproves of, may be the germ of a man much beyond his own mental reach.

The conception of the formative influence of the environment by Professor Conklin of Princeton in his "Heredity and Environment," the statement of educational aim by a nameless railroad official, and the conception of method of Professor Swift, are the basis of the steps by which Miss Parkhurst arrived at her plan:

1. Simple reconstruction of school procedure which would give children (a) great freedom, (b) a richer environment in each subject, and (c) a teacher-specialist.

2. Equalization of pupil difficulties and the provision of the same opportunity for advancement to the slow as the bright child."

3. The time schedule was partially eliminated in 1915 and "in 1917 we were able to get rid of it entirely."

4. Free choice by the pupil as to laboratories in which he would work.

5. The scheme of checking up the progress of individual pupils in graphs was worked out in 1919 in a school for crippled children.

The full name of the plan is the Dalton laboratory plan. It is called "Dalton" because it was tried out first comprehensively in the high school in Dalton, Massachusetts, and the first report of the plan was as seen in that city. Miss Parkhurst's cherished term was *laboratory*. "But to me," she says, "the word is most significant, and I cling to it advisedly in the hope that it may gradually shift the educational point of view away from the atmosphere of prejudice and moribund theories which the word 'school' calls up in our minds. Let us think of school rather as a sociological laboratory where the pupils themselves are the experimenters, not the victims of an intricate and crystallized system in whose evolution they have neither part nor lot. Let us think of it as a place where community conditions prevail as they prevail in life itself" (p. 16).

The Dalton laboratory plan is not a new method, it is not a new curriculum; it is a scheme of educational reorganization. This is Miss Parkhurst's statement, and if it is true, which it undoubtedly is, then it does not go to the heart of the educational problem. For the heart of the educational problem is what the child learns (curriculum) and how the child learns it (methods). While in theory the plan emphasizes the freedom of the child, his individual needs in speed of learning and in social coöperation; in practice, it is concerned with certain techniques of educational organization that stand in the way of its ideal.

This is revealed more clearly in Miss Parkhurst's statement: "As a general rule, the Dalton plan is applied as an efficient measure for the purpose of accomplishing a program of work already standardized for the different forms or grades." It is, therefore, machinery, and it is peculiarly adapted to a teacher-centered, standardized curriculum, even though as is said "it could be used for the carrying out of a freer curriculum composed entirely of projects set up by the

pupils themselves, and where the instructors would be regarded as consultant specialists" (p. 46). From this it would seem to be clear, though it is difficult to follow the different emphasis in different parts of her exposition, that the consent of education is not of the essence of the plan. It is equally adaptable to a teacher-made standardized curriculum, or a child-initiated curriculum.

Let us consider the details of the plan. "It is not," says Miss Parkhurst, "too much to say that the Dalton laboratory plan hinges upon the assignment." The student is given a contract in each subject he studies for each month. This he assumes. This is obviously teacher-initiated and determined. Judging by the actual contracts used in Miss Parkhurst's book and in Miss Dewey's, it is based on an utterly mechanical conception of the curriculum, and to a formulation of subject matter which can be readily answered and definitely checked.

A significant sentence regarding the assignment is: "Teachers must guard against organizing their part of the ten or less different assignments in ten different ways, for the pupil cannot be expected to envisage his job as a whole unless all the parts are so correlated that it appears to him as really one problem. Lack of collaboration between the ten different teachers in the production of a consistent assignment scheme will be as deleterious to the child's mind and energy as if ten contractors were to work on a building without regard for the architect's design. Design is as essential to the construction of an assignment as it is to the construction of a house" (p. 65, 66). Here is clearly curriculum-centered, teacher-centered, educative work instead of child-centered, in spite of all its talk about the freedom of the child; and the coöperation that seems to be demanded is teacher coöperation rather than the child initiative in the group.

This emphasis on ready-made subject matter is corroborated by another suggestion that Miss Parkhurst makes. "It would be well to lay a whole twelve month's work before the pupil at the beginning of the school year" (p. 22).

The creation of so-called "laboratories" which are the ordinary classrooms now used for one subject only, except in very small schools, well equipped with the special material needed for a particular subject—maps, charts, pictures, specimens, or what not—with a special library for the subject and with the specialist teacher. The emphasis on well-informed and well-trained teachers and on the work of the teacher as a consultant and as guide, is a desirable emphasis. The need for coöperation of the ten teachers, more or less, who are contemporaneously dealing with the same child, is a point that needs emphasis here and in all departmental systems. But one point may be emphasized, that the need for specialist teachers in the elementary school is not nearly so imperative as seems to be indicated, nor in the high school for that matter where teachers are, for the most part, teaching two or

three subjects. The increase of college graduates with liberal training entering elementary teaching, is a highly desirable movement, and will create a better situation than the one proposed. I have examined in detail this question for secondary schools in my "Promotion of Scholarship in Secondary Schools" and need not repeat it here.

There is another point that Miss Parkhurst makes much of. I permit her to phrase it: "For the moment I want to emphasize the point that these laboratories are the places where the children experiment — where they are free to work on their jobs, not places where they are experimented upon" (p. 39). In order to indicate the character of an assignment and to show what this freedom to work really means, I shall quote the contract of the history assignment given by Miss Parkhurst for the fifth-grade pupils, 9 or 10 years old.

Grade V, History, Fifth Contract Assignment

First Week

This week we shall study one of the great Athenian heroes, Pericles. He is, perhaps, the greatest of all the great Athenian leaders.

Problem: After you have done the reading listed below, write out the answers to the following questions, using complete sentences in every answer:

1. Tell the story of the Athenians rebuilding their walls.
2. What was Piraeus?
3. Describe the Long Walls.
4. What are the names of the three kinds of columns used in Greek temples?
5. What were the names of two buildings on the Acropolis?
6. Tell what each building was used for.
7. Describe the Theater of Dionysius.
8. Who were the three great Greek tragic writers?
9. What is a tragedy? What is a comedy?
10. Who was a comedy writer in Athens?
11. Who were two historians?
12. What changes did Pericles make in the laws of Athens?

References: Read in Old World Hero Stories the story called "Pericles."

Equivalents: The reading counts as two days' work, and the writing as three days' work.

As thus worked out, the scheme is clearly no contribution to educational practice, and is considerably below good conventional work.

The attack on the time schedule, particularly as mechanically followed out in many conventional schools, should result generally in making the time schedule more flexible in the service of the education of children. It should cease to be considered an end in itself, but a means. It should, too, change the number of subjects included and the length of time assigned to them in accordance with the new conceptions which go under the name of progressive education.

Assuming for the moment that the contract is worth doing, and the child's acceptance of it means anything more than compliance with school routine, then there follow certain points in the plan that deserve comment; the rate of learning of each pupil is taken into account, an analysis of his weaknesses and strength in the various subjects, and the budgeting of his time so as to finish all the contracts he has assumed for the

month. These are points that are likely to be overlooked or underestimated in a purely "mass instruction" program, and their being selected in this plan for special attention will render a service generally to education. Individual attention, grouping of students within a class, special help before or after school, special classes, classification by ability, individual instruction are all evidences of the need for individual attention and the recognition of individual differences which underlie this aspect of the Dalton plan. This plan was undoubtedly a factor during the past ten years in the recognition of this problem.

The final point we wish to discuss here is the method of checking up the work of students and keeping a record of the student's progress both by teacher and student. Without following this part of the scheme into its detail, it seems to be an overemphasis on academic bookkeeping even to the point of making it a burden to the teacher. But perhaps even more significant is its reflex effect on the nature of the assignments, emphasizing their utterly mechanical character. It is the confirmation of the ready-made character of the curriculum. There is a tendency of too great emphasis on marks, and toward that "determinism" in education in connection with tests and measurements which Dr. Bagley has so well exposed.

We may see in conclusion that we do not regard the Dalton laboratory plan as in any sense a major educational contribution. In a time of ferment it has called attention to certain educational practices in a way that has undoubtedly some effect in the educational reconstruction going on under the title of child-centered schools. These practices have been stated. The specific proposals that have been made, contract assignments, laboratory classroom, teacher-specialists-consultants, free choice by pupil of work he will undertake, and consequent abolition of time schedule, will find their place in contemporary education independent of the Dalton plan itself, as indeed they have, sometimes in quite different form and a different emphasis, as is shown in Rugg and Schumacher's "Child Centered Schools." Whatever kind of school you are conducting, conventional or "progressive," or anything between them, consider the Dalton plan not in its entirety, but in its specific proposals. If it only challenges your practice and starts you thinking, it will render a very good service to you.



ON TO NEW ORLEANS

During the week of June 23, the 27th annual convention of the National Catholic Educational Association will be held at New Orleans, La. The convention goes to New Orleans at the invitation of Most Rev. John W. Shaw, the archbishop. Delegates will be welcomed with true southern hospitality. Rt. Rev. Francis W. Howard, bishop of Covington, Ky., is president of the N.C.E.A. and Rev. Dr. George Johnson of the Catholic University is the secretary-general. Let us all meet in New Orleans on June 23.

Correlating Religion and English

Brother Ernest, C.S.C., Ph.B.

Editor's Note. In the following paper Brother Ernest tells of his personal experiences in developing student's latent interests in things spiritual through judicious suggestion in the English class. Every Catholic teacher can find valuable suggestions in this article.

ONE of the greatest problems confronting Catholic teachers today, when there seems to be little time for anything but the state-assigned classes, is how to work religion into the curriculum. Thoughtful men and women throughout the country who are engaged in the Christian instruction and education of youth, are devising ways and means by which this, the most important of subjects, can be worked in, unobtrusively, if needs be, but forcibly none the less. With the hope of aiding, to some small extent, my fellow laborers in that great movement, and of being helped myself, I am giving the results of my experiments in correlation with a class of 23 seniors. I have not endeavored to get assignments on each of the four great divisions of written discourse, nor have I attempted to arrange them scientifically, for I feel that the coöperation of many, and the experience of several years, will be necessary before anything strictly scientific can be obtained. It must also be borne in mind that the students with whom I worked, did not know that I was working experiments with them; thus they did not feel any restraint, but wrote their thoughts frankly as they thought them.

The Prodigal Son

In the senior religion class, which I also taught, we were using the New Testament in connection with other material. This was an innovation in our school, yet, as the results were very gratifying, I thought I would use it as a stepping-stone in the work of correlation.

In a discussion of the short story, I intentionally mentioned to my English students that perhaps the oldest and best short story could be found in the New Testament. Instantly there was a searching in the desks for the little copy each had; their interest had been aroused. I gave them ten minutes' time to skip through the parables of Our Lord as narrated in the Gospels. I noticed some were reading one story, some another. Then one happened to remember that I told them the previous year that it was the story of the Prodigal Son. Then I made the following assignment: For tomorrow I want you to bring to class the story of the Prodigal Son, told in your own words.

The results pleased me very much. I then told them to write on a small piece of paper, what they thought

of such a duty. The following are excerpts from their comments:

"Brother, I wish you would give us a duty like that quite often. I never knew how interesting the Bible really is. I now know that story quite well, and understand its significance."

Another: "I heard that story read in church many times, but I never appreciated it as I do now. It helps me to go to confession easier, for God is even kinder than that father spoken of in the story."

Again: "Couldn't we go through all the stories that way? It would be good for us to give them orally also." Many comments of this nature proved that the students enjoyed the exercise.

Writing Quotations

The second experiment was made with little cards, 3 by 5 inches, on which they were obliged to write a quotation from some book, newspaper, or magazine. On the reverse side they wrote their reaction to the quotation. This is a wonderful way to get the students to think. Each day a card had to be handed in, and the boys soon learned by observation that the more reaction they had, the more credit they received. For a month I watched the cards, and with rare exceptions 7 out of the 23 used excerpts from Catholic publications. I then informed the class of this fact, and without asking more to do the same, received from that time on, an average of 15 a day and often more, on religious subjects.

The following, Figure 1, is a model card handed in, and Figure 2 is the reaction:

WISHES, HUMAN
"God often takes us away at the moment when our human wishes seem to begin to be realized."
The Indiana Catholic and Record
Date..... Page.....

Fig. 1. Student's Card with Quotation.

REACTION
This is the reason why we should always be prepared to die, because death comes when we least expect it; and if we are free from sin we can always be happy, because we can realize every day and every hour brings us nearer to God, our eternal happiness.

Fig. 2. Reverse Side of Card.

This exercise was considered one of the best, and I really think it produced the greatest results. The cards

were kept and filed according to alphabetical order of the first letter in the key word. From time to time we took a few minutes to read them over, thus refreshing in our minds, both the quotation and the reaction. Many made it their business to get all the cards they could on one subject, and then use this material in an experiment to be treated later on — the term paper.

Describing a Picture

The duty for the third experiment read as follows: For tomorrow, a detailed description of some famous picture. It need not be a religious one, but it must be by some reputable artist.

On the following day the duties were handed in, and to my surprise, 7 were on profane subjects and 16 on religious; 4 of the latter were on the same picture — Raphael's Sistine Madonna.

When I handed the papers back to them, I asked them to write down what they thought of the duty. The following are some of their comments:

"Religious pictures more than any other kind seem to emanate the very quintessence of art, for they affect not only the heart, but go further and temporarily transplant the soul from this world of transient things into another of grace and happiness. This I found out by having to describe a picture for an English duty. I sincerely hope we have more of this to do."

One, after describing Ploekhorst's *The Good Shepherd*, wrote as follows: "It makes us think how, after we have strayed away from God, it is only by His love that we are brought back again to His fold, as is shown by His carrying the little lamb. Surely that little lamb represents each and everyone of us."

"Since describing Raphael's Madonna," wrote another, "I think much more of our Blessed Mother, for I noticed such a tender look in her eyes that I never noticed before. And this is but a picture of her!" We could but wish that he had carried his meditation further, for surely it did not stop there.

It must be borne in mind that the pupils had no idea why I gave the duty, and yet one wrote: "I think the duty yesterday was a very good one because the majority, for some reason or other, took a religious picture. In this manner it is possible to bring religion into the English class, and I suppose into others, without a word of it being spoken in the room, and it would be a good thing if it were done oftener. I like that form of duty and hope it will be continued in the future."

Another says: "Well, the first thing it did, it made me think. The duty gave me higher thoughts and has left a pleasant memory in my mind. I believe that religion could assist in the study of English, as there are many subjects on which English compositions or rhetorical contests could be held. If this were done the field of English would be enlarged."

As I was using Perry pictures in connection with the study of Our Lord's life in my religion class, I decided to experiment with one of these in my English class. It was Monday in Holy Week, so I told my boys to

take the picture of the Crucifixion and after carefully studying it, to jot down in good English, just what the picture said to each one. This was really prayer — contemplation, and I was completely satisfied with the result of the first experiment and the boys were also, for they often asked me to repeat the exercise. The following is a sample of the kind of papers handed in:

"The picture tells me that my sins and offenses caused Jesus to suffer and die, and that I am no better than the ruffians who crucified Him; in fact, they only took my place. I am really worse than the thief who blasphemed Jesus, for I should know better. Every time I sin, I am like one of the Jewish onlookers who are jeering and scoffing. How can it be that I am so wicked? O God! forgive me.

"O Christ, you are hanging there with outstretched arms, ready to receive even the sinners into Thy kingdom if they will but repent. I am one of the sinners. Jesus, I repent. Take me into Thy loving arms."

Some of the papers were even better than this one, which I consider typical. The following day I returned the papers, corrected, and asked the students to write down what they thought of the exercise. All liked it, and over three fourths asked to have more of such assignments. The following are some of their comments:

"This exercise makes us think, and that is inestimable."

"It makes it easier for us to meditate during prayer if we get a chance to learn how, like this."

"It makes us appreciate holy pictures, and I'll surely think more of those in church which are put up for our devotion."

"The necessity of writing what the picture says to me makes me humble, for I want to tell the truth."

"For the first time I realized that there is more to a picture than what it represents."

"It taught me how to work up real contrition for my sins."

"When I see how a man can put so much thought into a picture, my own imagination is awakened, and then thoughts — holy ones — come to me, and coupled with these are good resolutions to avoid certain things and try to do others more frequently."

I might also add here that all the requisites for a good meditation were present in these papers, and later ones proved to me that actual progress in meditation and contemplation was made by the students. This was most gratifying.

Longer Compositions

The experiment I laid most emphasis on, of its very nature demanded careful study; I refer to the quarterly term paper. I suggested about 50 subjects, and the students were privileged to select one of their own, subject to my approval. It was in this duty that I used the material collected on the little cards spoken of above, and as the most of these were on religious subjects, naturally the term papers were on the same. The paper would not be credited unless the author could

show by his quotations and notes that he consulted at least six authors. A glance over the list of titles below will show that fourteen chose subjects either religious in themselves or dealing with religion. Among these were:

St. Joseph; St. Blaise; Henry VIII; Cardinal Richelieu; The Origin of the Universities (one cannot overlook the part played by the Church and her Monks in their erection); Galileo and Science (a good way of arriving at the truth of this matter is by studying it); Cardinal Mazarin (two used this subject); The State of Washington; The Architecture of Our National Capital; The Mass, the Proper Form of Christian Worship; The Fine Arts in the Italian Renaissance (this is nothing more than the study of great Catholic artists); America's Greatest Steamships; The Development of the Short Story (this subject took the author to the Bible); George Washington; Prehistoric Man; The Life of Galileo, the Catholic Scientist; Joan of Arc (three wrote about this great saint); The Need of Physical Education in the High Schools; and The Inefficiency of the Articles of Confederation.

Only one fifth of the subjects suggested by me for any one quarter dealt with religion directly or indirectly, and yet as the result of this quarter shows, over one half (14 out of 23) chose religious topics. The Life of St. Joseph; St. Blaise; The Mass, the Proper Form of Christian Worship; and The Origin of the Universities were subjects elected by the students. While this duty required a considerable amount of work, it was esteemed very highly, and splendid papers were handed in regularly. Three thousand words was considered the minimum for one of these compositions.

Short Addresses

From time to time I would give the boys a list of subjects for short expository themes, to be written in class and to be used the following day as material for three-minute speeches. This exercise all the boys liked, and I don't think there was ever a time when less than half of the papers were on religious subjects, though often only one fourth of the subjects given were of a religious nature. The following is a list of subjects given at one time, together with the data on the duty.

1. What Does the Religion Class Mean to a High-School Student. (Two used this.)
2. Should Art be Taught in the High School? (This was used by two.)
3. What I Consider My Three Most Important Classes. (Eight took this subject; all put Religion first, and English second.)
4. Should We Have a Catholic Night School in Our City? (Two used this.)
5. The Need of Catholic Education. (Five wrote on this subject.)
6. My Ideal of a Teacher. (One used this, though it was a difficult subject.)
7. Should We Have Student Government in Our School? (Three used this; two against it, and one for it.)

The important thing in a duty of this kind is to get subjects the boys can handle without references, as they are required to write and speak unaided.

Writing Poetry

On the score of versification, I have had wonderful success. Many teachers of English find it difficult to get boys to put serious effort upon verse. But when the teacher reads good Catholic poems and makes assignments of a few lines each on, for example, some title of our Blessed Lady, or St. Joseph, a patron saint, or in commemoration of some religious event, the results are unusually good. I found it very helpful to them to tell them briefly about the saint whose feast they were to commemorate. Butler's Lives will be found extremely beneficial, as the sketch can be read to the class in less than five minutes, or read outside by the teacher before coming to the class and then given orally to the students. In this way they not only are assisted in getting their duty, but they are made acquainted with the greatest heroes and heroines of all times — God's saints.

Various Experiments

There were many more successful experiments about which I shall not go into detail, as they are more or less self-explanatory. These are not, however, unimportant. The fact is, in certain cases greater results were obtained through some of them than through some of those explained above. For example, I often required as a Monday's duty that the Sunday sermon be written out and brought to class, and exacted rigorous penance if it were not brought. Some pastors thought that a "grand" idea; some of the boys did, too. This same thing was carried out during Lent for the regular evening sermons. No one can doubt the efficacy of this duty. It supplies a new incentive for giving close attention to the sermon, and gives the student a composition subject within the range of his ability.

One biography was to be read and outlined outside of class each quarter, and it was astonishing how many used the lives of the saints. Public librarians made it their business to get some of these for my boys.

As a counterattack upon the modern "love-triangle" novels, I demanded written summaries of the novels of Isabel C. Clarke. There is nothing I know of that proves the fallaciousness of the modern idea that these "triangles" work out in life as they do in print, than the works of this noted English author. Every school library should contain some of these books, and I have found the public librarians willing to get them when properly approached. The boys think these stories are wonderful, and they are!

Finally, I will suggest a duty which is becoming popular, I believe, in mission units of the C.S.M.C., and that is the studying of mission papers, magazines, and maps, and writing stories using the information and knowledge gleaned from these publications. It not only gives the student new settings and atmosphere for his works, but teaches him what the missions really are, what the missionaries are doing, and will perhaps be a means of fostering and developing the vocations so badly needed.

A Practical Method In Geography *Rev. F. Joseph Kelly, Ph.D.*

Editor's Note. Father Kelly presents some practical ideas for making geography mean something to the pupil. Geography becomes a very human study with methods such as suggested in this article. Every teacher knows how dry it can be when it is just read and memorized.

THE strict definition of the word geography—a description of the earth—excludes a large amount of valuable knowledge, which is so intimately connected with geography, as to be claimed as part and parcel of it; or if this is saying too much, should, at any rate, be studied along with it.

There is perhaps in the whole range of studies introduced into our schools, none so suggestive as that of geography; a study which so naturally introduces so extensive a circle of connected subjects; subjects that can be more appropriately and naturally taken up with geography than by themselves or in any other connection. Geography therefore needs to be *taught*; and, without wholly discarding the textbook, the subject should exist mainly in the teacher's mind, that, having drawn, as it were, the text from the book, the discourse upon it should emanate from the living soul of the instructor. Thus and thus only, can that life and spirit be imparted to it so indispensable in making the subject a living reality.

Hence, it is necessary to examine the best possible ways of treating the subject. The most effectual way of teaching geography, unquestionably, is to visit the spot of earth under consideration and there make it the subject of inspection, remark, and explanation. No description in language can equal this, nor convey to the mind of the learner any conception of the reality to be compared to it. Next to this, is the seeing of the figure of it in material form, with due proportions preserved, the larger the better, with all the variety introduced that belongs to the original, as far as the size of the copy will admit. Next, a drawing of the same, including all the lines and boundaries, representing countries, districts, cities, rivers, lakes, mountains, etc.

Proceeding in this order then, first by personal inspection, second by the artificial globe, and third by maps, we are prepared for the filling up of language, describing to the learner whatever he may not fully comprehend, and furnishing such information respecting the productions, people, climate, government, and institutions of the region as are most important.

Elementary Ideas

We will suppose then, that there is in the school-room, an artificial globe, to which the attention of all

the pupils is to be called, and the representation of its great natural divisions of land and water pointed out, first as the "four quarters of the globe," and the oceans and seas connected therewith. This is as far, perhaps, as the subject could be successfully unfolded to all classes and all ages and grades in the school at once.

The lowest grades or beginners in the study, should now be taught the definitions of the names of the simplest objects, land and water, the pupils at the same time sketching them one by one on paper, after the teacher has given their forms and names on the blackboard. The learners may at first copy the figures from the teacher's drawings. Many would, doubtless, need this assistance, particularly the very young, at the start. There is no injury done by this kind of aid. It is necessary only to stop short of the point where the child's mind and thought are to be principally exercised. At first he will and must be an imitator. The same instruction must be again and again repeated. To say that the child is "stupid" will never enlighten him. It may, however, mortify him, perhaps discourage him, and excite a spirit of anger or dislike toward the teacher. Great consideration must be exercised toward children, because their stock of ideas is very scanty. They are entitled to a large measure of patience and encouragement also.

When the lesson, which should be a short one, has occupied a sufficient amount of time and attention, the sketches should be removed from the blackboard and the papers destroyed. The catechetical exercise should follow; and, as the pupil answers the question, What is a cape?, he should be required to draw it on the blackboard. It will be found useful at first, to present certain questions in pairs, giving those relating to land divisions along with similar ones in connection with the water: as an island and a lake; a small island and a pond; a cape and a bay; a sea and a continent; and other such comparisons.

When these simple terms for natural divisions have been fully mastered, so as to be known by sight and name, the child should commence map drawing. Let him begin with his own playground or house lot, extended to the public square or other well-known inclosure in the neighborhood, and thus carried on till the town or village is pictured before him. If he is capable of it, he should be required to introduce the various mountains, hills, rivers, lakes, ponds, brooks, etc., that are embraced within the limits of the sketch; but this would be usually too much to expect from beginners. Encourage him to attempt all that he can be

reasonably expected to accomplish; but nothing more than he can comprehend and explain.

Outline of a State

As he advances in grade, he will be able, with similar leading of the teacher, to give the outline of the state in which he lives. This, like the first step, may be made a very interesting class exercise. Let, for example, the subject be the State of Wisconsin. One child gives, on the blackboard, the form of the whole state; the next is directed to mark the most easterly county; the most southerly, northerly, or westerly as indicated. The members of the class are then called on for criticisms, and anyone who detects an error, in the form or locality of any county, is sent to the board to correct it.

The rivers, mountains, cities, or large towns, are then located in the same way; and, if appropriate instruction has been previously given, questions may be put as to the peculiarities of any of them; e.g., the heights of the mountains; the character of the rivers, whether navigable or not; whether used for power in manufacturing or otherwise; whether affording fish or not; and of the cities, as for what they are distinguished. These details, and others in variety, will as a general rule, be found better adapted to a more advanced stage in the course. But, as far as is attempted, all should be done thoroughly, the exercise to be repeated from time to time, till every member of the class is familiar with every part of the lesson, and each one can draw the whole, with a good degree of accuracy, from memory. It will be well for the pupil to fix in his mind the resemblance which any country or district bears to any object with which he is familiar; as Italy, to a boot; South America, resembling a shoulder of mutton; and the like. Let this resemblance be real or fancied, it will aid him in his task.

When the pupils, by this method, have caught the inspiration from the teacher, they may be furnished with an engraved skeleton or outline map, selected at the teacher's discretion, for practice by themselves. Much time, which would otherwise be lost or wasted in idleness, may be thus occupied in filling it up, improving their knowledge of geography, and their style of writing and printing, at the same time.

The other states of the Union may be taken up in the same way, followed by a combination of the New England States, the Middle, the Southern and the Western, and finally making a grand review of the United States in one map. Frequent reviews from point to point, would be necessary to keep the mind familiar with the ground gone over.

Sketch Foreign Countries

Before proceeding further with the American continent, it would be well to cross the Atlantic, and take up the British Isles; sketch the outline of Great Britain, and fill up, as on this side of the water. Thence cross the channel to the continent of Europe; make an outline of the whole and divide the countries as was

done by the counties on the State of Wisconsin. Subsequently, draw the countries separately and practice upon them till the form of each one becomes as familiar to each pupil's eye as that of his own native state. The remainder of the American continent should follow with the islands along its coasts. Then Africa and Asia. Every region has its points of interest, but a careful discrimination should be exercised, and time and labor be given to those portions of the world, a knowledge of which would prove most satisfactory, agreeable, improving, and useful. To devote much time in crowding the memory with many of the names of places in Africa, for instance, which one would scarcely meet with, except in a treatise on geography, in the whole subsequent course of his life, would hardly be a wise appropriation of time and study.

Europe in its various divisions of northern, southern, central, etc., concentrating so many specimens of grandeur, beauty, natural curiosities, and interesting phenomena, and presenting, in its historical records, such a storehouse of the wonderful, the heroic, the patriotic, the scientific, the brave, the self-sacrificing, and the patiently enduring, besides having been the home of our fathers, will naturally be found the most attractive and interesting to the learner, of the various foreign regions of the world. He should, therefore, dwell longest upon, and make himself best acquainted with that portion of the world; and, as I have often intimated, should be directed by the teacher, as he is mapping out the different parts of Europe, as countries, districts, or cities, to the birthplaces of the world's benefactors; the scenes of their labors, their sufferings, and their glory.

Palestine and other parts of Asia also readily attract his attention, and the scenes in which the patriarchs and prophets of the Old Law took part, and those which were rendered sacred and memorable by the establishment of the Christian religion and the attendant mighty works and sufferings of the Son of God, Bethlehem, Nazareth, Jerusalem, Capharnaum, Mounts Sion and Thabor and the Mount of Olives — all these should be pointed out. Tarsus, the birthplace of St. Paul; the Isle of Patmos where St. John closed his long and memorable life; and whatever else of equal interest is known concerning these and other distinguished men who figured in the sacred history and geography of their times.

Possibility of Correlation

In sketching the maps of our own country, the same course should be pursued and the pupil's attention drawn not only to the birthplaces of the great and good men who have lived and left examples behind for our benefit and imitation, but also to the spots consecrated by their deeds or by their blood, shed in the cause of national freedom, as Lexington, Bunker Hill, Yorktown, Saratoga, Trenton, Long Island. These with their heroes and martyrs, should be commemorated. Mere military success, I should not deem sufficient cause to

make a note of; but in other countries as well as our own, where victory in battle had enabled an oppressed people to throw off the yoke of tyranny, or assist in setting a nation free, I would direct the attention of the learner to it, and to the leading spirits of the struggle.

If it be objected that this is history or biography, I reply, that no better auxiliary in the teaching of geography can be introduced than those facts and men, which places on the earth bring to mind when they are truly memorable in themselves. I would further maintain that geography and history should not be separated but always be taught and studied together. One assists in acquiring and retaining the memory of the other, and both increase in interest from the union.

The teacher may throw in many a useful word to his pupils in their process of map drawing, especially in regard to the ridges or chains of mountains in the several continents, how they follow, in their direction, apparently one particular law or rule, in one hemisphere, and a different one in another; so that an observant eye may distinguish the country to which the mountains belong, simply by the direction or relations of the mountains themselves. So in regard to the course of rivers, whose tendencies are in uniform directions in neighboring localities. The teacher will here indicate the cause of this, and also when their directions vary, state what is the cause of such variation.

The pupil observes that in some parts of the world, there are but few rivers. He may not speak of this, but should have the reason for the fact stated to him. He finds, too, that in some countries there is little or no rain; in others, a great deal; and in others still, periodical seasons of rain, lasting for months together. Tell him why it is so. Also the causes of the trade winds, whose operations seem so wonderful, and yet are made so subservient to the welfare of the mercantile world.

Let him know something of longitude and latitude, as soon as he is able to comprehend their meaning; give him simple problems, to test the utility of this knowledge. In traveling he hears his father say his watch is too slow, and that they have passed into the next time zone east of their home. Ask him the longitude of the place, and if he knows the longitude of his own residence, he will say it is — degrees less than at his own home. Or, he has traveled in an opposite direction and his watch is fast. He reads in a newspaper that a ship has been spoken at sea, in a given latitude and longitude, and turning to a map covering that point, he will see just where the vessel was, at the particular hour when she was seen, and spoken.

Latitude: Heat and Cold

Tell him, at this stage of his progress that while we measure the sun's time east and west, we reckon his degree of heat north and south. Hence he will perceive that, in going from this latitude toward the north pole, the cold will continually increase; and that in travel-

ing in the opposite direction till he reaches the equator, the heat increases in a similar ratio. Give him next some account of the zones, and the causes of the varied temperature in each. Direct his attention to the productions of these widely differing portions of the globe. He will perceive that they are distinctly marked in every department of creation — man, beast, reptile, bird, vegetable, fruit, flower — and that the production of one zone is rarely found living or growing spontaneously within another, except in contiguous or approximating parts. Tell him where to look for the strong, industrious, intelligent, matter-of-fact man, who earns his subsistence and makes the world happier by his labor; and show him that the animals, the fruits, and the vegetable productions of that zone partake of the qualities adapted to just that race of men.

The same may be said of the others. Where the physical wants of man are few, little in the way of labor is required of them. Excessive heat abates his strength, and nature feeds and clothes him from her ample storehouse. She serves him with luscious fruits, regales his ear with rich music, fascinates his eye with gorgeous coloring, and ravishes his smell with exquisite odors.

In others again, in the colder portions, where little grows or can grow, the inhabitants are few, and they become inured to hardship, and do little else than perform their natural functions which carry them through a brief and precarious existence. The few brute animals and vegetable productions there, partake of the same low grade of properties and qualities, and exhibit a rigid adaptation to what may be termed the law of the climate.

Hence, the pupil may be led to know what to expect from man, beast, fruit, and flower, by ascertaining the part of the globe — mainly the latitude — in which they are found. Taking a list of the districts of a country, cities, and large towns, and comparing them, the known with the unknown, a quite correct idea may be formed of the temperature and natural productions of each; the probable vigor, effeminacy, and habits of the people. This rule is not to be taken without limitation, for modifications, more or less considerable, are produced by circumstances, which should be pointed out by the teacher.

Read Advertisements

An agreeable mode of giving a practical character to this part of our subject, and one that is adopted in some schools is, for the teacher to read from a newspaper some of the various advertisements of the merchants, making them texts to be commented upon, and to form the basis of a catechetical exercise. Here we read of tea, coffee, indigo, opium, sugar, hemp. Now the question is first, Whence came they? Or in more familiar language, Where did they come from? This question may be followed by others, in variety to any extent that the time of the teacher will permit; as, Where is the place? Is it a city? An island? What is the article advertised? What are other productions of

the same place or country? The habits of the people? Their history? Their governments? The population of their chief cities? Their religion? etc., bringing out more thought and imparting more information than the same amount of time could do in almost any other course. I am aware that the lack of time would not allow every teacher to indulge himself and his school, to any great extent, in this interesting and useful exercise; but still in my judgment, if but fifteen minutes daily were to be thus appropriated, the advantage to the school would be great, and the good effects on the families represented therein would be strongly observable. How many persons there are, on all sides of us, that have not the slightest idea, even of the countries which produce the most common articles of daily domestic consumption or use, and even the meaning of the names of many articles constantly advertised in the daily press. What is learned at school is usually talked about at home; and especially any new idea about things that comes to the learner in a pleasant way, without the formality of an assigned task, and consequently without study.

In connection with this exercise, the routes usually pursued by navigators to and from the several ports, from which the articles of commerce, that become the subject of conversation, are imported, would be found a matter of curiosity and interest; and I believe very few of our schoolbooks in present use refer to the subject at all. I do not complain of this, but would recommend to the teacher to introduce it along with this miscellaneous exercise, as sure to give much satisfaction to the inquiring minds of his pupils.

Relief Maps

Among other facilities for illustrating the subject of geography, are the raised maps, or maps in relief, rep-

resenting the inequalities of the surface of the earth. These maps are found highly useful with the advanced classes of a school, whose members are capable of comprehending the scale of comparison introduced, and always fix and reward their attention. They are confined principally to mountainous countries, but are not without interest when depicting those that are comparatively flat.

The mere learning by rote of the names and heights of mountains, of the elevations and depressions from the surface of the sea of various territories, can make no impression on the mind to compare in permanency with what is acquired through the medium of the eye, assisted by the judgment; hence, these maps have claims superior to the other means of instruction and illustration, which have usually been found in the schools.

We cannot make the schoolboy's task too agreeable. There is no danger that he will not have labor enough, or vexation enough, and confinement to his books and the schoolroom sufficient to exercise all his patience and temper, his memory, his reasoning powers, and his physical endurance, give him what auxiliaries we may, and this should always be borne in mind. The work that he is capable of doing I would require of him; but whatever of sunlight can be thrown in upon his path of intellectual toil should not be withheld. He will then not only acquire more, and comprehend what might otherwise be obscure in his mind, but will enjoy as he labors, and thus be encouraged to press on to higher and nobler attainments, urged by his own wishes and feelings, rather than by the requisitions of those who direct him. This is not only desirable for the pupil's sake, but changes the teacher's task from the ordinary mechanical procedure to a delightful recreation.

Do You Take After Your Father? *Thomas S. Bowdern, S.J.*

Editor's Note. In this paper Father Bowdern gives an effective but simple presentation of the problem of heredity and environment, with the emphasis on environment. The latter is the phase of the problem on which teachers should place the emphasis, for environment is, at least partially, controllable.

DO you take after your father? We shall see. A Philosophy of Education might just as well begin with a chapter on heredity. Teachers should know the object as well as the subject of their instruction, especially since human biology has such importance now and since it is really fundamental to a philosophy of education. "Know your man! Then get your man!" might be the advice to give the teacher.

The teacher's job is to teach the rising generation how to live like human beings. Their instincts without

much help will go a long way to provide for the necessities of the animal part of their nature. The question at once is: Can the rising generation be taught anything and, if so, how much?

Nature or Nurture

Nature or nurture, heredity or environment; which is more important? Who is more important to me, my father or my teacher? The pendulum has swung heavily to the side of heredity. It is now swinging back to the side of environment. This means that the importance of the teacher is being increased. This means that education is more than ever a necessity rather than a luxury. It does not mean that more people are capable

of being educated than before. It is apt to mean that the number of people remains the same, but that they are not the people we thought they were. The reason for this is the surprising fact that we have not yet learned to tell which environment is the best.

Heredity counts for something. It may count for a good deal. It certainly does not count for as much as the snobs say it does. "Blue blood," even "royal blood," may not be the best blood. That is precisely what the latest researches in human biology report.

Nature

As soon as heredity is mentioned, the poor Jukes family is sure to get honorable mention. According to record the history of their "bad blood" is this: Out of 1,000 persons in five generations, 300 died in infancy; 310 spent 2,300 years in almshouses; 440 wrecked by disease; 130 convicted criminals (7 murderers); only 20 learned a trade. This is certainly an unfortunate record, so bad that the fictitious name of Jukes has been used in reference to it. Set against it is the distinguishing record of the descendants of Jonathan Edwards. The percentage of successful men in this family is quite impressive.

From these and similar cases it is argued that education is simply wasted on people who inherit "bad blood." It would be better for society at large if the poor strains were eliminated. We do eliminate the insane and feeble-minded and some criminals by segregation in institutions. We have done this for many years. It does not seem to have improved matters very much. That this much experiment in interfering with the inheritance of defects has failed to improve the race does not impress the eugenists.

Superior Races

The eugenists extend their claims without embarrassment. They hold not only for superior families, but for superior nationalities and superior races. The supreme superiority is gradually distilled in the noble "Nordic Race" and is further concentrated in the Anglo-Saxon branch of the Nordic Race. The Nordics used to be Teutonic until the Germans lost a war in which the greatly inferior Latin Mediterraneans, the French and Italians, seem to have been unusually active.

The Nordics, favored of the gods, are usually those Teutonic and Scandinavian white Protestant inhabitants of northern Europe. Any Latin southerners who show genius or accomplishment are proved to be Nordics in disguise if not in blood. According to no less an authority than Henry Fairfield Osborn, the Nordic Race claim as their own Raphael, Leonardo da Vinci, Galileo, Petrarch, Columbus, Kossuth, Kosciuszko, Pulaski, Richelieu, Lafayette, Rochambeau, Racine, Cervantes, Camoens, Napoleon, Garibaldi, Joffre, and Foch, and a host of others. *Foch* — so the Nordics won the war.

Professor Osborn clinches the Nordics' claim to Columbus in the following words: "Columbus, from his

portraits and busts, *authentic or not*, was clearly of Nordic ancestry."

Doctor Dorsey Objects

Charles A. Beard has recently edited a symposium called "Whither Mankind." To it Doctor George A. Dorsey contributes chapter X, Race and Civilization. He ranges against each other the Nordic "mythologists" and the leading biologists. The latter get the best of the argument. It is their evidence that swings the pendulum back toward Nurture — the power of environment, education, and the social inheritance.

Professor A. Myerson, of Chicago University, tells us that we need not worry much about the Jukes, Kiliaks, and similar family trees. Dementia precox and manic depressive *may* run in families, but such diseases appear "without any hereditary linking up which is worthy of the name. . . . It appears that mental disease, like physical disease, either destroys the stock which it attacks, or there is final recovery."¹

Heredity is Complex

The disturbing thing about physical inheritance is that you cannot tell a thing about it until it is too late. It is impossible to control it. My family tree, as well as the Nordics', goes back to Noah in his ark and Adam in his garden. They and all my ancestors contribute to the private collection of genes and chromosomes "that is me." The bewildering problem is that no man can foretell just what combination all these factors will take in me. Not even the Nordics can foretell just who or what I am going to be and, of course, their best guess and their best education I can upset by my "free will."

Professor East is certain that I inherit my genes in certain combinations which he calls "unit characters." The leading authority on heredity, Professor H. S. Jennings, of Johns Hopkins, says: "There is no such thing as unit characters. . . . At least fifty genes must work together to produce a single feature such as 'red eye' in the humble fruit fly."² He says further: "Characters are not inherited at all; certain material which will produce a particular character *under certain conditions* is inherited." This throws great emphasis on environment. He is speaking of physical characteristics here. They are most subject to physical inheritance. How much less likely then, that mental or spiritual characteristics could be acquired by physical inheritance.

I.Q. in the Army

The army test for intelligence can give few of us, least of all the Nordics, much comfort. New York Negroes did better than Alabama whites of Nordic ancestry. Why would not environment help to explain that? How explain widely divergent I.Q.'s and cultural achievement within the same racial group, *even within*

¹Quoted in *Whither Mankind*, by Charles A. Beard, p. 246. Longmans, Green & Co., 1928, 403 pp. chap. X, Race and Civilization, by George A. Dorsey.

²Quoted in *Whither Mankind*, p. 242.

the same family? What the American Melting Pot will produce will depend not so much on physical inheritance, varied as that is, but on our "common human inheritance of a capacity to learn any human language or culture."

The Other Extreme

Galton and his school say heredity or nature is almost everything. The neo-Herbertians say nurture, environment, social heredity, is everything. Nunn says they are both wrong because they are both merely "variants of the mechanistic conception of life." Against both he holds: "The living organism has a principle of autonomy, of self-determination, which does not, indeed, make it independent of endowment and environment, but does enable it to give its own characteristic form to, make its own original use of, what it derives from the sources."³

Man, like the lower animals, comes into the world with a full equipment of instincts. But man's instincts are much more plastic than any animal's. They can be trained in him and developed and used under direction of his intelligence to give him enormous advantages in the battle of life. Man is enabled to reap the fullest fruits by education. Not merely his physical inherit-

ance from his parents, but his social inheritance from the whole human race constitute "the family jewels" to which every man may justly claim a share. To deprive a man willfully of this education to an appreciation of his just share in the social inheritance can be a serious sin.

This social inheritance in the words of Nicholas Murray Butler is: "Those spiritual possessions which may be classified as the scientific, the literary, the aesthetic, the institutional, and the religious inheritance. Without them all man cannot become a truly educated or a truly cultivated man."⁴ By assimilating your share of the social inheritance you will be assimilated to the race. If much of what you learn is learned from your father, you may grow to resemble him in many ways. "Like father like son" will be true then, because your father is such an intimate and important part of your environment. You may become like your father, you are not born like your father. If a fanatic on heredity asks the question: "Do you take after your father?" you can answer: "Not much!"

³Education: Its Data and First Principles, by Percy T. Nunn, Edward Arnold & Co., London, 1920, 224 pages. Cf. chap. IX, Nature and Nurture, Page 106.

⁴Quoted in Philosophy of Education, p. 28, by Thomas Edward Shields, The Catholic Education Press, Washington, D. C., 1917, 446 pp.

The Dalton Plan*

Sister Mary Angels, C.S.C., A.M.

ONE of the foremost features of present-day education is the reaction against class teaching, and perhaps the most dramatic and systematic departure from the class-teaching unit is supplied by what is widely known as the Dalton Plan, so-called because it was first tried out in the town high school of Dalton, Massachusetts, by Miss Helen Parkhurst. It is sometimes called the "Laboratory School" Plan. In this plan the classrooms are regarded as workshops or laboratories where boys and girls carry out the practical work of their studies. The teacher of history, for instance, has a special room to which pupils of all grades go for instruction, study, reading, and work of any historical nature. All of the historical materials of the school — maps, charts, pictures, textbooks, reference books — are gathered in this room. Other teachers have charge of other subject rooms, called laboratories, especially equipped for the needs of their own subjects. To these subject rooms the children go freely for the study of the various subjects.

Develops Responsibility

Generally speaking, the Plan consists in placing a large amount of responsibility upon the pupils, pre-

scribing the total amount to be studied for a given period, and then leaving them to work at their own pace with the understanding that they cover the whole ground by the end of the period and are ready to stand a test of the thoroughness of the work accomplished. They may begin with whichever subject they choose and work at it as long as they wish. The teacher gives up teaching and becomes an adviser who keeps regular hours in a certain classroom where she can be consulted. The child is launched on an adventure with his own command of resources and flying his own standard at the peak. In the very beginning the Dalton Plan lays the whole unit of work before the pupil in the shape of a "contract job." The curriculum is divided into "jobs" and the pupil accepts the work assigned for his class as a contract.

The School Building as a Laboratory

Turning from the pupil to the school building, it is clear that the Dalton Plan exacts the establishment of laboratories, one for each subject in the curriculum, although with a small teaching staff, two subjects may be studied in one laboratory. Each laboratory should

*See the editor's introductory article on the Dalton Plan, page 41.

be in charge of a specialist. There should be rooms where the children experiment, and not places where they are experimented upon.

The time-table is ruthlessly abolished by the Dalton Plan. Before organizing his time each pupil consults his teacher. Together they go over the contract work, for classifying subjects as strong or weak. Usually subjects that a child loves and enjoys studying are his strong ones while the subject he is weak in are those that he finds difficult to understand because he has not as yet been able to give enough time to them. In order that the pupil should never lose sight of the "job" in its entirety, his progress is measured in weeks of work accomplished. For this purpose a system of graphs is used.

If a pupil is carrying five subjects, there will be 20 spaces on his graph to indicate the total number of weeks of work in one month; if seven subjects, 28 spaces. If at the end of the week the pupil has finished five-days work in religion for example, he draws a vertical line through the five spaces in the column marked "religion," and so he marks each study. A glance at his graph will indicate how much of the month's work has been accomplished. A graph of the following type may be used by each child to keep a record of his work. It may also serve as a monthly report.

Month <i>October</i>	Last Name <i>Muloney</i> First Name <i>Thomas</i>		Date begun _____				
	School <i>St. Patrick's Academy</i>		Date completed _____				
	Grade <i>Eighth</i>		Days present _____				
			Days absent _____				
			Times tardy _____				
Subject	Religion	Arithmetic	English	History	Civics	Geography	Spelling
First Week							
Second Week							
Third Week							
Fourth Week							
Rating	Signature of Teacher _____			Signature of Parent _____			

Assignments

Teachers who have become accustomed to using supervised study in their classrooms will not find the technique of the Dalton Plan completely new. Since the principles of the Plan are individualized instruction, time freedom, and socialized environment, the chief innovation will be those centering around the assignments, time freedom, and the handling of check-ups.

The assignments are the most difficult feature of the system and require much preparation. A careful outline of the new term's work must first be made and then divided into small, preferably weekly, units. When this detailed and dated outline is completed, there will be for each week some definite work to be accomplished or a definite process to be mastered. For example, an English lesson may have for its aim the development of fluency of expression or, the aim may be to teach economy and encourage thrift as in arithmetic. In the next step in the preparation of the writing of the assignment, the teacher must remember that the assignment is merely a substitute for an oral presentation. Since the amount of the monthly assignment is a very vital part of the teacher's problem, the curriculum should be so balanced and co-related that neither too much nor too little is included in the "contract job."

In making assignments for young children, many questions should be asked in order to make clear the meaning of the textbook and to attract their attention. Frequently, assignments must supplement the text by giving additional explanation, information, or exercises. Difficulties should always be indicated by pivotal questions. In form the assignment must be in clear and simple English, with short sentences instead of long ones.

If the assignment is long, the different steps should be consecutively numbered. In dealing with younger children the imperative mood should be used rather than the polite form of suggestion. Since the only tests of an assignment is an empirical one, schools with markedly different types of pupils need different assignments.

Written Work

Although the written assignment requires more work from the teacher and the pupil, for the child it removes the handicap of a short memory. He has before him helpful suggestions when they are needed. In case of absense on account of quarantine, for example, the written assignment can be sent to the child and he can do his work at home. Another great advantage is that it takes care of different abilities. The slow, intelligent child is given the opportunity to ponder on a problem until understanding comes to him, while the superficially clever, but clear-minded child is compelled to get down to real work. Not only does this method make the aim clearer, but it is reasonably certain that each child sees each unit of work in its proper setting and perspective.

Constructive written assignment compels better pedagogy, since it demands that the teacher see her subject from the viewpoint of the child. It makes supervision more efficient. The heads of the department know with the minimum of visiting exactly how the

work is being done. The supervisor is more in a position to give aid and professional advice, and teachers are able to ask for definite help. The assignments in all the subjects for all the grades are posted and each teacher gets a bird's-eye view of the work being done in the other grades. The substitute teacher is less a problem; her work is already mapped out for her. Teachers no longer shrink from being observed at work for they are not hampered by self-consciousness in the laboratory atmosphere in which everyone of her pupils is working toward his own definite goal.

Disadvantages

The disadvantages from the point of view of a child, lie in the assignment that is too long, too difficult, or not clear and definite enough with reference to the methods of work suggested. For the teacher, although the plan requires more work at first, the work gradually grows lighter as the method becomes a habit. Naturally, it gives rise to the usual difficulties of adjustment to new and different methods, but these may be solved with comparative ease. When obstacles present themselves they may be traced to some or all of the following causes: There has been too much work required, or the assignment is too difficult. If the details of the lesson have not been clearly and definitely stated, or the technique for compelling children to read the assignment understandingly is inadequate, the teacher will be confronted with a problem.

Under the old system the teacher was the actor in the play. Unconsciously, perhaps, she endeavored to impress her personality and her ideas upon the children. The Dalton Plan reverses the scene and gives the child's personality a chance to develop. The teacher is relegated to an inferior plane. In the eyes of the students she now is looked upon as their friend. In keeping pace with the child's growth, she too develops. The Dalton Plan, as Miss Parkhurst expresses it, is not a cast-iron scheme:

I offer it as a first step toward the evolution of a scheme of education which will develop the creative faculty in both teachers and pupils. I have been animated in elaborating it by a desire to remedy some of the ills our schools are heirs to, and especially the worst of these, which is, I believe, the absence of opportunity for the learner to learn. Teachers go to training colleges to acquire the art of study before they can be expected to learn . . . I do not claim to have perfected my plan. Many minds must concentrate and cooperate upon it if it is to be a living and vital thing.

Businesslike Attitude Prevails

A teacher for the first time visiting a school in which the Dalton Plan is in effect, will be greatly surprised. Any hour of the day the children may be seen in the corridors, not loitering but moving along in a businesslike way. They have signed a contract to finish so much work in a given time and they are in earnest about their "job." Individual time freedom gives the child the liberty to move whenever he wishes, except for fixed periods.

If the pupil needs only such aids as he can carry, then he goes either to a nonconference classroom or to the study hall. Whether the teacher is present or absent, under the new order the study hall is comparatively quiet. In former days the quiet of the study hall depended upon the efficiency of the teacher presiding, but under the Dalton Plan it results from directed activity. The quiet atmosphere is an unconscious by-product. When the pupil needs a reference book he goes to the library and consults the books there. Where there is a question of not enough money to equip the library with all the books needed, the public libraries in our large cities are only too glad to cooperate with the school librarian in furnishing reference material.

The amount of free time given varies with the requirements of the class. It depends upon the I.Q. of the class, the subject to be taught, and the teacher's method of handling the conference. One conference of a full period and one test day is a good weekly standard. However, exceptions may be made and the conference can be given for a shorter period to the entire class or only to a few individuals of the class.

Conferences

There are three types of conferences to which the whole class may be called. First, the group may be called often in the beginning of the week for an outline of the new topic or for explanations of a new process so as to enable the pupils to continue independent. Second, the group may be called just before test day for the purpose of summarizing the work just completed; and, third, the entire class sometimes may be called to a conference as a penalty for lack of faithfulness.

Besides the conference for the whole class, there may be special group classes for those trying the maximum. Often these are informal discussions around the teacher's desk. The slower pupils are also cared for in these special group classes and these classes may comprise those who failed in the first test and needed help before the second one, or those whose past failures show them chronically weak or lazy, and those who come voluntarily.

It is often advisable in general conference to refuse to solve a problem completely; give help over the difficult places and then let the industrious pupils finish. This does not imply that sufficient help should not be given to those whose work shows honest but unsuccessful effort. The teacher can always discriminate between faithful slowness and laziness clothed in a guise of mental slowness. The conferences are always adapted to the ability of the class.

Provision for Individual Differences

Since pupils work at their own pace they will soon be at points widely scattered in spite of the fact that the teacher tries in every way possible to keep them fairly close together. The bright ones can be cared for by means of the maximum work while the lazy and

the slow ones may be stimulated by some such device as requiring them to report daily to the class and hand in a certain part of the assignment. Sometimes, this device eliminates laziness and enables the teacher to give more of her attention to the weaker ones. Each child should be held rigidly responsible for doing his assignment.

As under the Dalton Plan each pupil works his own way through the assignment, doing the work indicated and receiving help from the conference, the teacher realizes the need of testing to be sure that the pupils know the ground already covered before advanced work is given. Arithmetic that contains answers to the problems and time-practice tests are invaluable to children as self-testing devices. A sense of responsibility can be inculcated if the child feels and knows that his teacher has confidence in him and trusts him. But the children should realize that their work will be considered satisfactory only if they pass the check-ups; this they cannot accomplish unless they work independently and finish correctly the work assigned.

Checking Progress

If the pupil fails in the first check-up, he may try it again after a lapse of four or five days. In the meantime he must again work carefully through the assignment or he may practice on different material. Should he fail to pass the second check-up, he must convince the teacher that he deserves another trial. If the failure is due to lack of study, an ingenious teacher can require such evidence of work as will insure sufficient preparation. If the failure is due to lack of comprehension, he can be told that the repeated failure shows he did not fully understand the previous work; therefore, he must repeat all the work, check-ups included, from the beginning of the term.

Careful instruction in check-ups is necessary. They must be of equivalent difficulty; and more important still, many of these tests must be easily marked, otherwise the teacher will be swamped with papers. The "true and false" tests can be used to advantage in a great number of subjects. However, in dealing with children in the elementary schools, such tests are inadvisable for use in religion since the children's minds are not sufficiently developed to discriminate between true and false assertions. Religion is too sacred and too important a subject to be taught by that method. It takes a long time to efface from the mind of a child a false statement he has seen written on his examination sheet.

Its Relation to Religion

In the laboratory in which religion is taught there should be found pictures depicting scenes from the life of Our Lord and copies of some of the famous masterpieces. Maps of the Holy Land should also be there. Many of our magazines contain short stories illustrating a truth taught in the Catechism. These should be collected and kept in this room because children re-

member a point of the Catechism not by the abstract statement, but by the illustration that throws light on the statement. The book entitled "The Catechism in Example," by Rev. D. C. Chisholm, Vol. IV, gives many simple short stories pertaining to the sacraments. These can be read by children.

The scope of the Catechism teaching is misunderstood by some teachers. Catechism is not taught by repeating the words of the Catechism; neither is it taught by telling the class to learn so many questions for the next lesson. Teaching has been defined as the "taking one living idea from one's mind and planting it so that it will grow in the mind of another," and unless we are doing this in our religion classes we are not teaching religion.

A Catechism lesson to be well taught must be well prepared. To teach religion is a great privilege, for if Our Lord has promised that a cup of cold water given in His Name will receive its reward, surely a greater reward awaits those who strive to place the cup of living water to the lips of the thirsty soul of the child.

The following assignments are offered as only a suggestion for an eighth-grade class:

ASSIGNMENTS FOR GRADE EIGHT—FIRST TERM

First Month

Bibliography:

Perry's Instruction.

The Question Box—Conway.

Advanced Catechism—Rev. Thomas J. O'Brien.

Unit I. Last term you made a detailed study of the Ten Commandments. This term we are going to study the sacraments.

A. From your little Catechism you have already learned what a sacrament is. I wonder how many can tell me why there are seven sacraments and not six or eight? If you consult Perry's Instruction you will be able to answer this question. Study from your text questions 1-18 on page 143.

B. Problem 1. Prove from Scripture the institution of the seven sacraments. Be prepared to report orally at conference, Friday.¹

Unit II. This week we are going to study the sacrament of Baptism. Be prepared to answer the following questions:

1. Why is baptism necessary to salvation? (Read *John* iii. 5.)

2. Who can administer baptism?

3. What is meant by "a case of necessity?"

4. How is baptism given?

a) What kind of water should be used?

b) In what manner should it be used?

5. How many kinds of baptism are there?

6. What do we promise in baptism?

7. Why are godfathers and godmothers given in baptism?

8. Why were you given a name of a saint in baptism?

9. Consult the *Lives of the Saints* or *The Catholic Encyclopedia* and write a brief account of the life of your patron saint. (This will be accredited to your English.)

Suggested outline: (1) Place of birth. (2) Work accomplished. (3) Characteristic virtue. (4) Feast day.

Problems

1. The Emperor Valentinian II was on his way to Milan to be baptized when he was killed. Do you think he was saved? Give reasons for your answer.

2. The Baptists maintain that baptism by immersion is the

¹Cf. Father Martendale's, *The Sacramental System* (Macmillan) in the *Treasures of Faith* series.—Editor.

only valid manner of baptizing. What do you think about this? I wonder how St. Peter baptized his three thousand converts after his first discourse?

3. Justify the statement: Infants dying unbaptized can never enjoy the sight of God in heaven.

The answers to these questions may be written and handed in.

References:

Text Questions 1, 6, 7, 9, 12, 13, 14, 20, 31 on page 146.

O'Brien's Catechism, pp. 79-85.

Faith of Our Fathers, pp. 266-267.

Letters on Christian Doctrine — De Zulueta, S.J., Vol. II, pp. 24-31.

Unit III. Last week we saw how we were made citizens of heaven; this week we are going to learn how we are made soldiers of Christ. Be prepared to answer the following at conference, Wednesday:

1. What is confirmation? When was this sacrament instituted?

2. Who administers confirmation?

3. How is this sacrament administered?

4. What is holy chrism?

5. Why does the bishop give the person he confirms a slight blow on the cheek?

6. There are three effects of the sacrament of confirmation; can you name them?

7. Which are the gifts of the Holy Ghost?

Be prepared for a written test Friday on the work already covered.

Problems

1. Archbishop Carroll, before his consecration, administered confirmation. Explain why he did so.

2. Memorize the Eight Beatitudes. In connection with this, read *Matt. v. 3-10*.

3. Which are the twelve fruits of the Holy Ghost?

4. Can you prove that the Apostles administered confirmation? (See *Acts viii. 14-17*).

References:

Text, pp. 152-157.

O'Brien's Catechism, pp. 85-93.

Faith of Our Fathers, Chap. XX.

Unit IV. St. Jerome calls Penance "The Second plank after shipwreck."

This week let us see why.

A. 1. In your own text study questions 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, and 15 on page 169. You will find the story "The Seal of the Confession" in the book entitled "The Citizen and the World" very interesting. This book is in the library and I shall leave it on the table for you.

2. From the study of question 6, we will learn that the sacrament of penance consists of the acts of the penitent; viz., contrition, confession, and satisfaction. What is contrition? Is it necessary?

Read from your Bible history the story of St. Mary Magdalen, and St. Peter. If you would rather use the Bible, see *Luke vii. 37-50; Matt. xxvi. 75*.

Which are the qualities of contrition? Define each. What is meant by a firm purpose of amendment?

What is a near or proximate occasion of sin?

What is meant by perfect contrition? Imperfect contrition?

Can you give original examples of each?

3. We must do five things to receive the sacrament of penance worthily. In O'Brien's Catechisms, page 96, you will find what they are. Memorize them.

B. 1. How does the sacrament of penance remit sin and restore to the soul the friendship of God?

2. Learn the words of "absolution."

3. How do you know that the priest has the power of absolving from sins committed after baptism?

4. Why is it necessary to confess our sins?

5. A person dying in a railway disaster, and conscious of mortal sin, will not save his soul by sorrow based on the fear of hell. Explain why not.

References:

Letters on Christian Doctrine — De Zulueta, S.J., Vol. II.

O'Brien's Catechism, pp. 93-103.

Faith of Our Fathers, "The Sacrament of Penance."

Second Month

Unit I. We are now going to study the second act of the penitent; namely, confession.

A. 1. Study from your text questions 24-49.

2. Read from your Bible History the story of the Prodigal Son, The Publican, and the Pharisee.

3. Consult the Catholic Encyclopedia or the Lives of the Saints for the life of St. John Nepomucene.

B. 1. With what words does the priests bless the penitent? (O'Brien, p. 111)

2. In case of danger of death to whom may you go to confession? Why?

3. Do you know anything about the attitude of some Protestants?

4. From your knowledge of civics, can you find a resemblance between the civil tribunal and the tribunal of penance?

Unit II. This week we are going to study the doctrine on indulgences, but first we are going to use our Bible History and read about Martin Luther. (See page 292.)

A. Consult your dictionary for the meaning of the word "jubilee" as used in your text.

Study from your text questions 58, 59, 60, 61, 62, 63, 64, and 65 on page 181.

Be prepared to answer orally in conference.

B. 1. How would you explain to a nonbeliever "You gain an indulgence of one hundred days"?

2. Condemn the statement: "An indulgence is a license to commit sin."

3. To whom may we apply indulgences?

Unit III. We have seen that the sacrament of baptism is the most important of the sacraments; now we are going to see that the Holy Eucharist is the most excellent. The words Holy Eucharist mean "Good Grace" or "Thanksgiving." This week we shall discuss the Eucharist as a sacrament.

A. 1. What is the Holy Eucharist?

2. When did Christ institute the Holy Eucharist? How?

3. What is meant by transubstantiation?

4. When does the change of bread and wine continue to be made in the Church?

5. Why did Christ institute the Holy Eucharist? There are six good reasons; memorize them.

6. Why is the Holy Eucharist the most excellent of all the sacraments?

7. What is Holy Communion?

8. In what manner should we prepare our souls for Holy Communion?

9. What should we do after Holy Communion?

B. 1. What preparations should be made when Holy Communion is administered at home?

2. What is meant by a Spiritual Communion?

3. When did Our Lord promise to institute the Holy Eucharist?

4. What special feasts are held in honor of the Holy Eucharist?

5. Write a paper of not more than one hundred words on "The Advantages of Frequent Communion," based on personal experience.

References:

Text, pp. 157-165.

O'Brien's Catechism, pp. 117-129.

Faith of our Fathers, Chap. XVII.

Ecclesiastical Year.

Unit IV. The topic for this week is the Sacrifice of the Mass. See if you can find the origin of the word "Mass." In some countries instead of saying "We are going to Mass," people say "We are going to the breaking of bread."

- A. 1. What is the Mass.
2. What is a sacrifice properly so called? Read in your Bible History the stories of Cain and Abel, Noah, Abraham, Melchisedech.
3. How is the Mass the same sacrifice as that of the Cross?
4. You will remember the four ends for which the sacrifice is offered if you memorize the following:
 - a) Adoration
 - b) Contrition, expiation for sins of mankind
 - c) Thanksgiving
 - d) Supplication
5. Which are the principal parts of the Mass? What takes place at each?
6. Why is Mass said in Latin? May it be said in any other language?
7. For whom may the Mass be offered?
- B. 1. How would you explain to a Protestant that Catholics do not buy the Mass?
2. Read carefully from a Missal or Prayer Book the Ordinary of the Mass. Notice the use of the word "we."
3. When may a priest say more than one Mass on the same day?

Reference:

The Mass — Dunney.

The Ecclesiastical Year.

Third Month*Bibliography.*

The Ecclesiastical Year — Rev. Andreas Petz.

Advanced Catechism. — Rev. Thomas J. O'Brien.

Catechism of Christian Doctrine. N. S. — McVey.

Unit I. We have studied the Holy Sacrifice of the Mass very briefly. Now we will learn about the altar, vestments, and sacred vessels used at Mass.

- A. For the sacrifices of the Old Law an altar was required. If you will read carefully the appendix of the Advanced Catechism, pp. 248-249, you will find an interesting account of the altar, the crucifix, lighted candles, the missal, the chalice and paten, and the tabernacle. The vestments worn by the priest celebrating Holy Mass are six. Learn their names and be able to describe each one. Your Catechism question 19, p. 199, will tell you what colors are allowed.
- B. 1. Read from the Catholic Encyclopedia the account of the vestments, and be prepared to discuss orally at conference.
2. Learn what is meant by the ceremonies of the Mass.
3. Are the words of the Mass always the same?
4. Name the parts that vary with the season.
5. What is meant by the "Canon" of the Mass? The Canon is of Apostolic origin, excepting a slight addition made by Pope Gregory the Great in the Seventh Century; since then a hand has never touched it.

Unit II. In order that the faithful could receive the sacraments, Christ instituted the sacrament of holy orders, whereby the priest receives the power to offer the Holy Sacrifice of the Mass, to administer the sacraments, to preach and bless, and to care for souls.

- A. Read the story about St. Francis Assisi's great respect

for the priesthood. See Catechism, Example, p. 382. Be prepared to answer the following questions:

1. What is necessary to receive holy orders worthily?
2. How should Christians look upon the priests of the Church?
3. Who can confer the sacrament of holy orders?
4. How does the bishop confer holy orders?
5. Can a priest ever lose the sacred character of the priesthood?
6. What is required to exercise the powers of the priesthood?
- B. 1. There are seven orders. Four are minor and three major. Memorize them.
2. Study the difference between "orders" and "jurisdiction."
3. May a priest hear confessions immediately after his ordination?
4. Read the account of the Protestant Reformation in England from your Bible History, p. 291. Anglican orders were invalid from the very beginning. The validity of the present Anglican ordinations depends upon the valid consecration of Matthew Parker whose chief consecrator was Barlow and satisfactory evidences cannot be shown that Barlow was episcopally consecrated. (For further information read Zuluetta, pp. 60-68; Question Box, pp. 479-483.) Even though Barlow were validly consecrated, the ceremony that he performed at Queen Elizabeth's behest could not confer episcopal consecration because in his vain attempt to do so he used the Edwardine Ordinal which is defective in *form* and *intention*. (Leo XIII. Encyclical on Anglican Orders.)

Matthew Parker, first Protestant Archbishop of Canterbury, being therefore only a layman could not validly consecrate these bishops whom he appointed to fill the vacancies; and they in turn had no power to raise others to the holy priesthood. Hence, the Church of England has no valid priesthood.

Bibliography:

An advanced Catechism. — Rev. Thomas J. O'Brien, pp. 135-140.

Letters on Christian Doctrine. — De Zuluetta, S.J., pp. 1-15.

Faith of Our Fathers. — Cardinal Gibbons, pp. 373-376.

Unit III. During the school year we have been reciting each morning the Prayer for Vocations as recommended by His Grace.

- A. Since we have just finished studying the sacrament of holy orders, let us this week spend some time on the subject of vocation.
1. Consult your dictionary and find the meaning of the word "vocation."
2. What is the difference in meaning between vocation and avocation?
3. Vocation consists of two things; namely, the fitness for the life, and the supernatural motive to embrace it.
4. Name some of the qualities that you think a subject for the religious life should possess?
- St. Alphonsus reduced the number to three: (1) good will, (2) good health, and (3) good sense.
5. There are two books I think the class will be interested in — "Boyhood's Highest Ideal," and "Girlhood's Highest Ideal."

References:

Out of Many Hearts — Brother Aidan, C.S.C.

What Shall I Be? — Francis Casilly, S.J.

Convent Life — Martin J. Scott, S.J.

Unit IV. We have already noticed how the loving care of Christ for souls that He has redeemed has provided a sacra-

ment for each of the chief phases and needs of his spiritual life. This week we are going to study the Sacrament of extreme unction. This sacrament is sometimes called "the last anointing." Can you tell why?

A. Study from your catechism questions 1-16; read *St. James' Epistle* v. 14-15.

- B. 1. What is the Papal blessing?
 2. How does the plenary indulgence for the hour of death attached to various practices and the use of devotional objects, scapulars, rosaries, and crucifixes blessed for the hour of death, differ from the Papal blessing? (De Zuluetta, p. 34)
 3. What are the conditions necessary for gaining the last blessing?
 4. Memorize "O Lord my God, whatever manner of death is pleasing to Thee, with all its anguish, pains, and sorrows, I now accept from Thy hands with a resigned and willing spirit."

Fourth Month

Unit I. Our topic for this week is the sacrament of matrimony.

- A. 1. What is the sacrament of matrimony?
 2. Is matrimony a human institution?
 3. When did Christ raise marriage to the dignity of a sacrament?
 4. Can the bond of Christian marriage be dissolved by any human power? Prove your answer?
 5. Can the Church ever grant an absolute divorce? Review the lesson, Protestant Reformation in England, studied last week?
 6. Which are the effects of the sacrament of matrimony?
 7. What immediate preparation should be made for marriage?
 8. What is meant by impediments to marriage?
 9. Which impediments make marriage unlawful?
 10. On what conditions does the Church grant a dispensation for a mixed marriage?
 The answers to these questions may be found in your own text, pp. 189-193.

B. Write a paper of about one hundred words: Why Catholic Church is Opposed to Mixed Marriages.

Bibliography:

Faith of Our Fathers, pp. 396-406.
 Advanced Catechism, pp. 140-148.
 The Question Box, pp. 497-513.

Unit II. We are going to spend the time between now and Christmas studying the birth of Our Lord. We are going to learn the prophecies concerning the time and place of His birth. Then we are going to read the fulfillment of the prophecies in the New Testament. Consult the Bible and memorize the second verse of Chapter V, of the Prophet Micheas.

- A. Read carefully the prophecy of Daniel and see if you cannot find a verse which foretells the time of the birth. St. Luke gives a vivid account of the birth of Christ in Chapter II. Read the chapter carefully and memorize verses 1-21.
 B. I think you will find the story of "The Other Wise Man" very interesting. Read it and write a paper using the following outline (credit will be given for English): "The Other Wise Man." (1) Introduction: Time, Place, Occasion; (2) The Journey, Incidents, Sacrifice of the sapphire, Sacrifice of the ruby, Sacrifice of the pearl, (3) The result.

Fifth Month

Unit I. Review the lessons on the sacraments.

Keep in mind the following points:

1. Definition of each.

2. When instituted.
3. The sacraments which imprint an indelible mark, and those which do not.
4. How each is administered.
5. The ordinary minister.

Bibliography:

Catechism of Christian Doctrine No. 3.
 Advanced Catechism.
 The Ecclesiastical Year.
 The Question Box.

Unit II. We have just finished studying the sacraments. This week we are going to discuss the sacramentals.

- A. 1. Can you tell me the difference between a sacrament and a sacramental?
 2. Which is the chief sacramental used in the church?
 3. Why do we make the Sign of the Cross?
 4. What is holy water?
 5. When is it customary to use holy water?
 6. At what special times should we make the Sign of the Cross?
 7. What are the effects of the sacramentals?

B. A Protestant has asked you the following questions. How would you answer them?

1. Why do Catholics wear medals? I think they are superstitious.
2. Why are ashes placed on your forehead on Ash Wednesday?
3. Why do you use candles in your Church in the daytime?

Unit III. Our Lord has said, "Watch ye and pray that ye enter not into temptation." We are going to learn what prayer is and why it is necessary.

- A. 1. What is prayer?
 2. Which are the chief kinds of prayer?
 3. Which are the chief objects of prayer?
 4. Why is prayer necessary for salvation?
 5. Which are the chief effects of prayer? Read the life of St. Monica.
 6. How should we pray?
 7. From your knowledge of Bible History, can you name any characters who prayed with deep humility? You should know at least three.
 8. Why do we not always obtain what we ask for?
 9. Which are the prayers most recommended to us?
 10. Why is it we do not always get what we pray for?
 a) How may we guard against distractions?
 b) For whom should we particularly pray?
 c) What should every Christian resolve to do with regard to prayer?
 d) Learn at least five ejaculatory prayers.



Readmit Catholic Students to Public Schools

Several Catholic students in the public schools of Meade County, S. Dak., were ordered readmitted to their classrooms in a decision of the state supreme court, after they had been expelled because they refused to attend the reading of the Scriptures from King James version of the Bible.

Court action was brought against the school board by the father of one of the dozen or more Catholic students, who, in Feb., 1925, refused to attend opening exercises at which the reading of the Bible or the repetition of the Lord's Prayer had been ordered. The students were expelled and it was announced that they would not be allowed to attend classes until they apologized and agreed to comply with all school regulations. The supreme court held the school board's action to be in violation of the constitutional right of religious freedom, and the students were ordered readmitted without apology.

The Vitalized Assembly

Program William A. Kelly, Ph.D.

Editor's Note. Assembly programs, when some thought and care are given to their planning, may be highly educational as well as a very important means of keeping up school morale. A school without live assemblies is a dead school.

ONE of the most vital factors in the whole scheme of education is the community life of the school. It is there that ideals and attitudes which will function not only in the present, but also throughout life, must be developed. It is there that one must learn that life is action, and that the value of life depends upon the right kind of action and achievement. Amid the various types of student activities is furnished real laboratory experience in community life. There it becomes evident that no school experience can be more educative than student life.

It follows, then, that the major part of every teacher's job is to help to promote for each individual under his guidance, those forms of activity in which he can best engage whole-heartedly. It is his task to aid in developing self-confidence and originality, initiative and independence. It is his task to promote ambitions by developing aptitudes. He must realize that he is producing men and women to whom making a living will be of little value, if they do not know how to live. Hence, he must teach success, always realizing that nothing succeeds like success. So, he must explore the worth-while interests, aptitudes, and capacities of his pupils, conceiving of success in terms of growth and integration of personality. In integrating personality he aids them to perform tasks which develop responsibility, through the actual doing of things; by permitting them to plan their own activities with freedom in formulating their plans, thus making the action purposeful. In a word it is his duty to see to it that the youth under his guidance is prepared to live not for himself alone, but for the society of which he forms a part and the race of which he is a member. It is his job to prepare his pupils to perform better, those desirable activities in which they will engage in life.

A School for Personality

If one subscribes to such a philosophy of education, it is evident that the best approach to such a goal is through the assembly. The assembly furnishes the only occasion on which the school is conscious of itself as a group—a unifying organization to bring about harmony and school spirit. The assembly is not an administrative device, but an opportunity for the pupil to develop his personality. It is not a chance for the principal to make announcements, or to disseminate a knowledge of rules and customs, but it is an opportu-

nity to socialize the pupil without destroying his individuality. It is not a time for demonstrating the worthy use of leisure, but it is an opportunity to build up real group consciousness, group solidarity, and a real spirit which will be manifest in cooperation, good will, and mutual helpfulness, in a willingness to do one's best. It is not a means of supplementing classwork, but it is an opportunity for developing active attitude, securing poise and self-reliance, and broadening interest. It is not merely time for entertainment and amusement, but it is an opportunity to recognize that spiritual values are of greatest worth. In order to fulfill these opportunities, the socialized spirit should always pervade the assembly, and whatever engages the interest of the school should be appropriate for the assembly since its platform should be a clearing house of the school's life. It is the means which should be used to reveal to students higher types of activity, making them not only desirable, but also possible.

Activities for All

It scarcely seems necessary to state that all the exercises of the assembly should be educational in character; that programs should be interesting, instructive, and inspiring. To accomplish this purpose, frequent provision should be made in programs for the entire student body to express itself in unison. This may take the form of school or other songs, religious or secular; formal religious ceremonies; and on occasions, concerted cheering; the salute to the flag, the Athenian Oath or some other pledge of allegiance. If all participate in the spirit, appropriate to each form of expression, this part of the program not only contributes opportunity to develop reverence, but also exerts a powerful though subtle influence upon the general tone of the school. Such a program will reinforce, guide, and direct all other phases of school activities, for no other phase of school life reveals quite so completely the morale of the school as does the assembly. In this respect the assembly is a sure index to the quality of the school's life. It furnishes the best opportunity for setting up standards of individual and group conduct on which good school morale is built—a unity and a power that carries over into every classroom and every home.

The assembly has a real purpose, to the extent indeed, that no other phase of education can offer greater opportunities for creating vitalized activities, a school-wide activity producing a school-wide coöperation.

It may be objected that such aims and goals for the vitalized assembly are purely theoretical, not practical

at all. To this end, there is offered a series of ten programs which grew out of the above described policy. All are the work of the students of an urban high school in a small eastern city of industrial character. They were undertaken with the hope of meeting some of the needs of that community. Planned by students, these entirely student activities demonstrate an acute sense of moral values, a respect for cultural achievement, outstanding leadership, and a creative spirit engaging the talent and interest of every type of boy and girl.

Since the success of the school as a whole is largely determined by the unity of spirit and effort which pervades the student body, it is recommended that the first assembly be on school spirit. The other programs include samples of the appreciation and inspirational types. In the sixth program, the commercial department marshaled its experiences, and the work and enthusiasm were worth a dozen chapters in a dozen textbooks.

I. Opening Assembly by Seniors

School Spirit

- Processional—American Youth March.....High School Orchestra
Master of Ceremonies.....Senior-Class President
Star-Spangled Banner.....All
I. Welcome of New Students.....Master of Ceremonies
II. School Spirit.....A Senior
III. Selections from the Student Prince.....Orchestra
IV. School Cheers.....All
V. Our Sport Code.....A Senior
VI. Our Ideals.....A Senior
VII. Medley of College Airs.....Orchestra
VIII. Some Things Our School Will Accomplish This Year.....A Senior
IX. School Song or Alma Mater.....All
Recessional..On the Campus, March.....Orchestra

II. Joyce Kilmer Assembly

Presented by the Literary and Poetry Club

- Processional..Stars and Stripes Forever.....Orchestra
Overture..Iolanthe.....Orchestra
Master of Ceremonies.....President of Club
I. Joyce Kilmer.....Poet and Gentleman
II. Trees.....Recitation with Piano and Violin Accompaniment
III. Ah Sweet Mystery of Life.....Orchestra
IV. Joyce Kilmer's Whimsical Moods
V. The House with Nobody in It.....Recitation
VI. Medley of War Songs.....Orchestra
VII. Joyce Kilmer.....Soldier and Hero
VIII. The White Ships and the Red.....Recitation
IX. Rouge Bouquet..Recitation accompanied by Refrain of
Taps on Bugle
X. Star-Spangled Banner.....All
Recessional..Semper Fidelis March.....Orchestra

III. Literary Recognition Assembly

Presented by the Book Club

- Processional..Just for Fun March.....Orchestra
Overture..To Spring—Grieg.....Orchestra
Readings.....Master of Ceremonies
Silhouettes or Pantomimes
I. Peter Pan
II. Shylock in Court
III. Jim Hawkins in the Apple Barrel
IV. Madame De Farge—Knitting
V. Lady Macbeth—Sleepwalking
VI. Scrooge—On Christmas Eve
Selections..The Red Mill.....Orchestra
VII. Silas Marner—Counting his Gold
VIII. Evangeline in Acadia

- IX. Philip Nolan's Trial
X. Robinson Crusoe and Friday
XI. Assassination of Caesar
XII. The Ancient Mariner
Selections..Tannhauser.....Orchestra
Recessional..Semper Fidelis.....Orchestra

The members of the audience were provided with score cards numbered from 1 to 12 and wrote opposite each number the name of the book from which each believed the scene to have been taken.

IV. Washington Irving Assembly

Tenth-Grade English Classes

- Processional..Under the Double Eagle.....Orchestra
Overture..Selections from the Mikado.....Orchestra
Scenes from Irving

I. *Rip's Return*

a) Characters

- | | |
|--|--|
| (1) The self-important man in the cocked hat | (5) Judith, the daughter |
| (2) The political orator | (6) Old woman |
| (3) Rip himself | (7) Crowd, politicians, citizens, etc. |
| (4) Rip, the son | |

b) Scene

Village square in front of the Union Hotel

- Selection..The Vagabond King.....Orchestra

II. *Ichabod at the Party*

a) Characters

- | | |
|---------------------|-----------------------|
| (1) Balt Van Tassel | (5) Daffne Martting |
| (2) Brom Bones | (6) Fiddler |
| (3) Katrina | (7) Neighbors, Guests |
| (4) Ichabod | |

b) Scene

Corner of the Van Tassel Parlor.

Characters seated before the fireplace telling ghost stories while fiddler plays old dance tunes very softly.

- Recessional..Stony Point March.....Orchestra

V. American Songs Assembly

Glee Club, Music Club, Orchestra, Student Body

- Processional..Stars and Stripes Forever.....Orchestra

Group I

1. Star-Spangled Banner.....All
2. America.....Orchestra and Glee Club
3. Yankee Doodle.....Orchestra and Glee Club
4. Hail Columbia.....Orchestra and Glee Club

Group II

1. Tenting Tonight.....Harmonica Quartet
2. When Johnny Comes Marching Home.....Harmonica Quartet
3. Dixie.....All
4. Maryland My Maryland.....All
5. Battle Cry of Freedom.....Orchestra and Glee Club
6. Marching Through Georgia.....Orchestra and Glee Club

Group III

1. Old Black Joe.....Violin Solo
2. Home, Sweet Home.....Violin Solo
3. My Old Kentucky Home.....Orchestra and Glee Club
4. The Old Folks at Home.....All
5. When You and I were Young.....Harmonica Quartet
6. Oh Susanna.....Harmonica Quartet

Group IV

1. Over There.....Cornet Solo
2. Oh How I Hate to Get Up in the Morning.....Cornet Solo
3. Smiles.....All
4. Dear Old Pal of Mine.....Vocal Solo
5. Somewhere in France.....Orchestra and Glee Club
6. Keep the Home Fires Burning.....All
7. Long, Long Trail.....All

Group V

1. From the Land of the Sky-Blue Water.....Saxophone Solo
2. By the Waters of Minnetonka.....Orchestra

3. Indian Love Call.....Violin Solo
Recessional..On Parade March.....Orchestra

VI. Business Assembly

Presented by the Commercial Club

- Processional..March of the Wooden Soldiers.....Orchestra
Overture..Meditation..Thias.....Orchestra
I. A Novelty—"It Pays to Advertise"

The Master of Ceremonies exhibits to the audience in rapid succession, a series of well-known advertising slogans. Then the persons in the audience, having been provided with score cards, write opposite the number of the exhibits, the name of the article with which the slogan is associated.

II. A Playlet—"Hired But Fired"

Characters

- | | |
|------------------------|--------------------------------|
| 1. A typist | 7. The very tired business man |
| 2. An efficient typist | 8. A super salesman |
| 3. A file clerk | 9. Two job hunters |
| 4. An office boy | 10. A position seeker |
| 5. The manager | 11. The treasurer |
| 6. His secretary | |

Scene, A modern office

Time, Today

- Recessional..Parade of the Toys.....Orchestra

VII. Broadcasting Assembly

Presented by Radio Club

- Topic.....Modern Composers
Scene.....Station H.H.S.
Announcer.....Master of Ceremonies
Radio Signature..High-School-Cadets March.....Orchestra
Group I: Edward MacDowell...America's Foremost Composer
To a Wild Rose.....Violin Solo
To a Water Lily.....Violin Solo
Group II: Victor Herbert.....Artist of Light Opera
Selections from Mlle. Modiste.....Orchestra
Gypsy Love Song.....Cornet Solo
Parade of the Toys.....Piano Solo
Group III: John Philip Sousa.....The March King
Stars and Stripes Forever.....Orchestra
Group IV: Rudolph Friml.....Master of Melody
Indian Love Call—Rose Marie.....Violin Solo
Selections—Three Musketeers.....Orchestra
Signing Off..On Parade March.....Orchestra

After the orchestra had played the Signing Off March, the announcer requested that letters be written criticizing the presentation and asked that suggestions be made for a request program, which would make up the next broadcast.

VIII. Great Artist Assembly

Presented by the Fine-Arts Club

- Processional..Under the Double Eagle.....Orchestra
Overture..Barcarolle.....Orchestra
Introductions.....Master of Ceremonies
I. Rembrandt—Master of Light and Shadow
Pictures projected on screen
a) The Night Watch
b) The Anatomical Lecture
c) The Descent from the Cross
Selection..The Garden of Dreams.....Orchestra
II. Millet—Peasant Artist of France
Pictures projected on screen
a) The Angelus
b) The Gleaners
Selection..The Angelus.....Orchestra
III. Whistler—American Artist
Pictures projected on screen
a) The Artist's Mother
b) Portrait of Carlyle
Selections..Songs My Mother Taught Me.....Orchestra
End of a Perfect Day
Recessional..Stony Point March.....Orchestra

IX. Modern-Science Assembly

"Kite and Key" Club and "We" Club

- Processional..Stars and Stripes Forever.....Orchestra
Overture..An Old Fashioned Garden.....Orchestra
When Day is Done

- Topic.....Airplanes and Bridges
Introductions.....Master of Ceremonies
I. Wright Brothers—Fathers of Flight
II. Pictures of planes projected on screen
Selection..Lucky Lindy.....Orchestra
III. Mighty Bridges
IV. Pictures of bridges, ancient and modern, projected on screen
Selection..Beautiful Blue Danube.....Trio: Violin, Piano, Cello
V. Eckner..Skipper of the Air
Selection..Just Like a Melody from out of the Sky.....Trio
VI. The Holland Tunnel
Selection..My Dream of the Big Parade.....Trio
Recessional..National Fencibles.....Orchestra

In connection with this assembly many and varied samples of the work of the members of the science club were exhibited in the corridors.

Program X

Stamp Club, Assisted by the Orchestra

- Processional..Hands Across the Sea March.....Orchestra
Overture..Among My Souvenirs.....Orchestra
Master of Ceremonies.....President of Stamp Club
Topic.....Stories Stamps Tell
1. A Priest Starts a Revolution
2. Halls of Montezuma.....Orchestra
3. France Wins, Loses, and Wins Again
4. Marseillaise.....Orchestra
5. A Confederate Soldier Becomes a Duke
6. Medley of Southern Airs.....Violin Solo
Orchestra Accompaniment
7. A Cabin Boy Finds an Empire
8. Pinafore.....Orchestra
9. Why We Collect Stamps.....Master of Ceremonies
10. Star-Spangled Banner.....All
Recessional..Stars and Stripes Forever.....Orchestra

TEN CIVIC IDEALS FOR SCHOOL CHILDREN¹

1. Love your schoolmates; they will be your companions for life and work.
2. Love instruction, the food of the spirit. Be thankful to your teachers as to your own parents.
3. Consecrate every day by one good useful deed and kindness.
4. Honor all honest people; esteem men, but humble yourself before no man.
5. Suppress all hatred and beware of insulting your neighbor; be not revengeful but protect your own rights and those of others. Love justice and bear pain and misfortune courageously.
6. Observe carefully and reflect well in order to get at truth. Deceive not yourself or others and beware of lying, for lies destroy the heart, the soul, and the character. Suppress passions and radiate love and peace.
7. Consider that animals also have a right to your sympathy and do not harm nor tease them.
8. Think that all good is the result of work; he who enjoys without working is stealing bread from the mouth of the worker.
9. Call no man a patriot who hates or has contempt for other nations, or who wishes and approves wars. War is the remains of barbarism.
10. Love your country and your nation, but be co-workers in the high task that shall make all men live together like brothers in peace and happiness.

¹Reprinted from the Journal of the National Education Association. These beautiful ideals for children originated in Czechoslovakia.

Adult Education and the Parish Priest

Rev. John B. McEniry, A.M.

Editor's Note. The following article is part of a general study of the problem of adult education. Pastors and Sisters will find herein some suggestions of use to them either as leaders or advisers of organizations for promoting adult education.

WHAT practical use may be made of adult education by the average pastor of souls? Every pastor will admit that there are a great number of adults in his parish who have very little education. This is only natural; for about 61.13 per cent of the 69 millions of people who are 21 years of age or older have had no schooling beyond the elementary grades, and many have not even completed the eight grades. But 18.86 per cent have some high-school training. Will not every parish have its share of those adults? Is there not an opportunity for adult education in each parish? The pastor, there is no question, should at least know and encourage this form of education among his people. He is the pastor of his flock, the leader of his people and of the community. He himself is blessed with a good education. Why then may we not expect him to take an active part in this adult-education movement? The zealous priest will see in it not only a means of uplifting his people intellectually, but a step toward opening the way for a better knowledge and understanding of the truths of the faith. The spirit of study and interest among his people thus created can very easily be directed into channels for the formation of a Catholic viewpoint. Furthermore, it will serve as a means of organizing and bringing his flock together socially.

A Typical Illustration

What means are at the disposal of the parish priest in this work? We have enumerated the various agencies that are being used in the United States for promoting adult education. We have cited Catholic activities in the movement. Any of these may be used by the parish priest which are best suited to his people and location. There are certainly possibilities in almost every parish, and especially in small communities, for adult education under various forms. Let me cite an example of what a parish priest in a small community of about 850 souls was able to do in this form of education. This parish has been under the observation of the writer for a number of years and he knows both the people and their pastor. The priest had come to the village full of energy and priestly zeal. He saw, however, that his flock was made up of a class of devoted Catholics many of whom had only a poor elementary education. It would be impossible to attempt to educate these people formally. Yet they

sadly needed to be brought out of their intellectual darkness.

The priest thought that, if he could bring about a change in conditions, he would not only be helping them, but would be making his own life and priestly work among these Catholics happier and more fruitful. Once aroused, he went about the problem in this way. He erected a small library building on the church grounds. This he stocked up with a considerable number of books. He made the building up-to-date and large enough to accommodate about 300 people. He then encouraged reading, and before long he had the old, as well as the young, reading books, especially during the long winter months.

The ambitious pastor then organized literary clubs, debating societies, musical and dramatic clubs. These all held their meetings in the library building on appointed evenings. On certain Sunday evenings, public programs for the parish were put on by the various societies. The programs, whether in the form of debate or a short play, were well attended. The interest shown was remarkable, partly because the people really had no other amusements to attract them, but most of all because the programs were worth while. All this was carried on for a number of years. From personal observation and from the remarks of older people, we can say that the parish has been greatly benefited intellectually as well as socially. The special effect that the new endeavor has brought about is that it has changed the attitude of the whole parish toward education. Realizing their deficiencies, the adults became eager to pick up intellectual information when opportunities presented themselves. Today the movement is further reaping its harvest by the fact that these same adults are making sure that their children will not go through life without a good education and they are sending them both to high school and college.

Opportunities

Can we not ascribe this change in conditions to the zealous work of this pastor in adult education? Are there not other pastors, especially in small communities, that could carry out the same plan? The parish priests can further the evening school, too, wherever they are. They can do this by becoming the promoters of the project. If possible, and many evening school boards would be only too glad to have him, the pastor might even become one of its directors. This form of adult education is very important, since there are so many adults who wish to continue their education and

yet are obliged to work all day. If there is a good evening school in the community, such interested adults can attend. Here is a splendid way for the pastor to help his parishioners by promoting and keeping up the standard of these schools and guiding men and women into the courses offered. It may happen that the parish is in a small community and there is no public evening school. Here is presented an opportunity. The pastor may utilize a classroom or so of his parochial school for an evening school. He himself may teach or he may hire someone else to conduct the classes. In these classes the humble beginning might consist of teaching only a few elementary subjects; but, if interest is stimulated, a complete high school for adults might result. The pastor could supervise the evening classes. He might place them under the direction of the diocesan superintendent of schools and affiliate them with the diocesan college or institution. University extension may also be used to advantage in a parish. There are so many educational activities included under this agency of adult education that a person of average education may profitably pursue some course or other. There are university extension courses, correspondence instruction, short courses, extension lectures, lyceum courses, radio talks, and reading courses. In addition there are miscellaneous activities such as library service, publications, etc., which adults may use as a means of continuing their education. The pastor may serve as a guide to such in his parish as are interested in such courses. Many Catholic universities and colleges would be willing to send out lecturers or professors to give educational talks and short courses. The pastor can work up an interest and obtain these forms of adult education for his parish.

The Library

The library is another very important agency in adult education. It furnishes books and materials for men and women who are continuing their studies. It may also serve as a feeder to this new form of education by guiding individuals in the proper selection of books. The pastor can profitably establish a library in the parish, however small it may be. An example of how a certain pastor was able to use a library as a very effective agency of adult education has been given. Let the parish library be stocked with plenty of good Catholic literature, religious and profane. If there is a public library in the town or community, the parish can confine its purchase of books to Catholic references and fiction. Each parish should have at least a small library, even if the pastor is obliged to use one of the rooms of the rectory. In connection with the library, literary societies may be established in the parish. These may be organized for various educational purposes among the men as well as among the women. Prominent speakers may be procured for each group, or even a lyceum program be sponsored by the societies. The programs may consist of a single speech, or

a lyceum series. The open-forum type of lectures may even well be used. The pastor may have these lectures open to certain particular groups or societies or even to the whole parish. The parish hall may be used for these purposes.

The Study Club

A very practical form of adult education which the pastor can use is the study club. These are quite different in their purpose from ordinary literary societies. They are gatherings of busy men and women who wish to devote a certain amount of time each month to the study of various interesting problems to become better informed about them. The subjects discussed may be religious, civic, historical, legislative, etc. The pastor should be very anxious to form such a club in his parish. This group activity is very close to formal education and can be made very useful. That the meetings be systematic and logical in the subjects treated, outlines of courses should be followed. The National Catholic Welfare Conference will furnish the pastor complete outlines for such groups. When it is possible, the pastor may even affiliate his study club or clubs with this national organization. He will then derive the benefit of their research and study for his own clubs. To make them more interesting and effective, he may also obtain some prominent lecturer or one of his clerical friends to give a talk on a current and vital question. The information to be gathered by the individual members, and the religious knowledge that may be gained, should move every pastor to organize in his parish a study club, if it is possible to do so.

Develop Common Interests

These are a few suggestions that may help the parish priest to enter whole-heartedly into the field of adult education. Each parish, however, will have its own particular possibilities and needs, and the pastor who has at heart the education of the adults in it, will be obliged to adapt the means and type to his people. It is our firm conviction that zealous and ambitious priests will be amply repaid, especially in small communities, if they become interested and encourage whatever form of adult education is possible in their parish. May not the parish priest use this means to bring about the unity and community spirit among his people? It is only natural that if people are assembled and organized in groups for a common purpose, and have common interests, they will become as one large family. May not the pastor use these groups to promote charitable causes in his community? At times when he needs the united and sympathetic action of his parishioners, will he not have an organized body to appeal to in these groups?

The social aim of this adult-education movement is no small item. The opportunities the movement offers for a better religious spirit and an aggressive citizenship should attract an active interest.

The High Note

Sister Mary Edwardine, O.M.

Editor's Note. If teachers could get pupils to feel for the "high note," perhaps to go in search of it, to introduce it gently enough in their work, to develop it, to end on it as with a great crescendo, what a joy writing would be, and what a delight teaching composition would become.

IT happend rather casually, and yet I remember distinctly the incident that resulted in my becoming a reader of William McFee. I was listening to Trader Horn discuss the art of writing. "Aye," said he, "you've got to keep hold of the high light all the time, or you'd never have courage to finish a book. But if you let it shine out too early and too strong in the narrative, you're ruining your picture. Keep it subdued until the end, and keep your illumination for that. The end of a book is a moment of delicacy."

"Here now," and he reached for a book on the table beside him, "listen to a chap as has the proper perception of things." He adjusted old-fashioned spectacles, and read:

"In the meantime the story had grown, had got itself a name; but for lack of a clear perception of that high note upon which we believe a piece of literature should end, it had lain more or less inert. You must get that high note, or your work will be drudgery and all your skill of no avail.

"There, now, is a man that knows what literature is. Aye, did ye not hear what he said about the high note? That's the secret of all good writing, the working up to a high note and then ending on it."

And so I came to know William McFee, naval engineer by profession; novelist, critic, and essayist by the grace of God. Becoming a reader of his, takes on something of the nature of an acquaintance destined to ripen into friendship. You gradually get to know the man, to recognize his quizzical smile, his deep-set eyes, the thoughtful tilt of his dark head with a touch of gray at the temples.

You are, as his reader, initiated into life on board an ocean steamer. You do not go as a regular passenger but as a sort of unofficial member of the crew; consequently, you may see what ordinary passengers never see, share in adventures they may never know.

Mr. McFee takes you down to the engine room, lets you watch with fascinated eyes while he tests water gauges and reads meters. There is a suggestion of swagger in the way he shows you about the great furnaces. He is a master workman. You feel the dignity of his work, the nobility of any service well performed. You pretend not to notice the affectionate caress bestowed upon a scarred old boiler, even while he is telling you that no man of sense would ever think of leaving civilization to go to sea.

There is a social life on board, too, and you soon recognize the doctor's booming laugh as he welcomes a few old cronies into his cabin. You see him reach into the medicine chest for the large bottle marked "Poison," and measure out a careful glass for each of his guests. Strangely enough, there are no ill effects, unless such a term could be applied to the heightening of conviviality as the evening progresses.

You find, however, that Mr. McFee spends most of his free hours in his own quarters. You will know very well the shabby old desk, the shelf of books where Horace and Shakespeare and Lamb lounge in friendly fashion against the shiny new volumes to be reviewed during the voyage. As a reward for your silence while your host is writing, you are allowed an occasional glimpse over his shoulder, so that you may know how literature is made.

There is a deal of work to it you learn, and much frowning, and much chewing on a vicious old pipe. And after all one's efforts, a dissatisfied perusal of results, then another revision. For Mr. McFee, as was said before, is a master workman, one who has too much respect for his craft to offer you anything that does not meet with the high standards he himself sets.

Occasionally, however, when all goes smoothly and well, you realize that the shabby old room has been quite forgotten, that the writer has slipped beyond it all, lost in the quest of something ahead, an emotion apart, a secret; and you have forever the memory of a luminous hour.

After such an experience you are likely to be asked to accompany your friend as he promenades the deck before retiring for the night. You are satisfied to walk in silence up and down the deserted ship, with the quiet stars for company. Finally, you will pause for awhile at the rail, watching the great search lights pick out a path ahead.

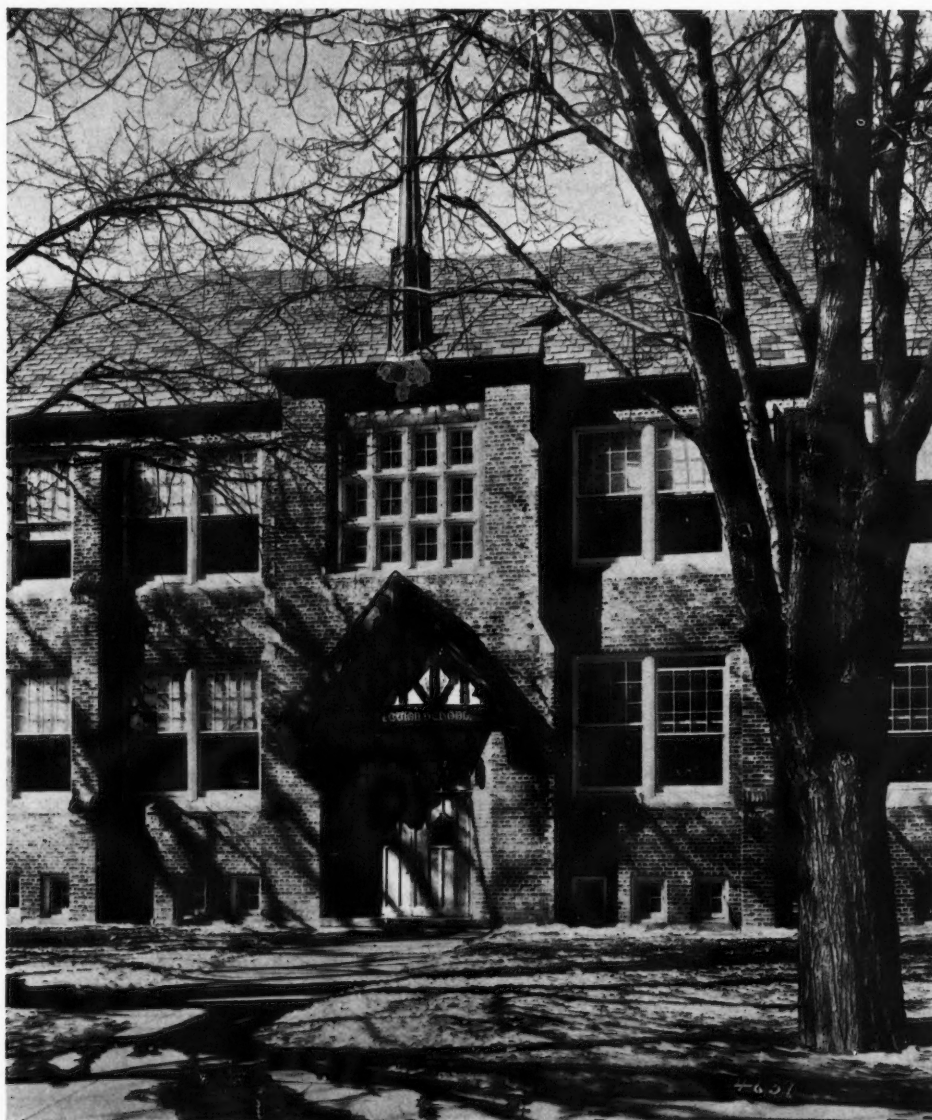
Some day I want Trader Horn to know that I have joined those discerning readers who find in McFee an artist and an inspiring friend. "Aye," he will say, "did I not tell ye so? The man who formed that phrase is a proper writing man—a man of vision. Aye."



Radio Teaching

Dr. Mabel Carney, professor of rural education at Teachers' College, Columbia University has a plan for radio instruction in rural schools. She says: "There is almost nothing in geography, history, travel, and other fields that we cannot give them over the radio."

Commenting on this announcement, the Monitor (San Francisco) suggests that perhaps religious instruction could be given to children at set hours over the radio.



MAIN ENTRANCE, RESURRECTION SCHOOL, RYE, N. Y.

Murphy and Lehman, Architects, Brooklyn, N. Y.

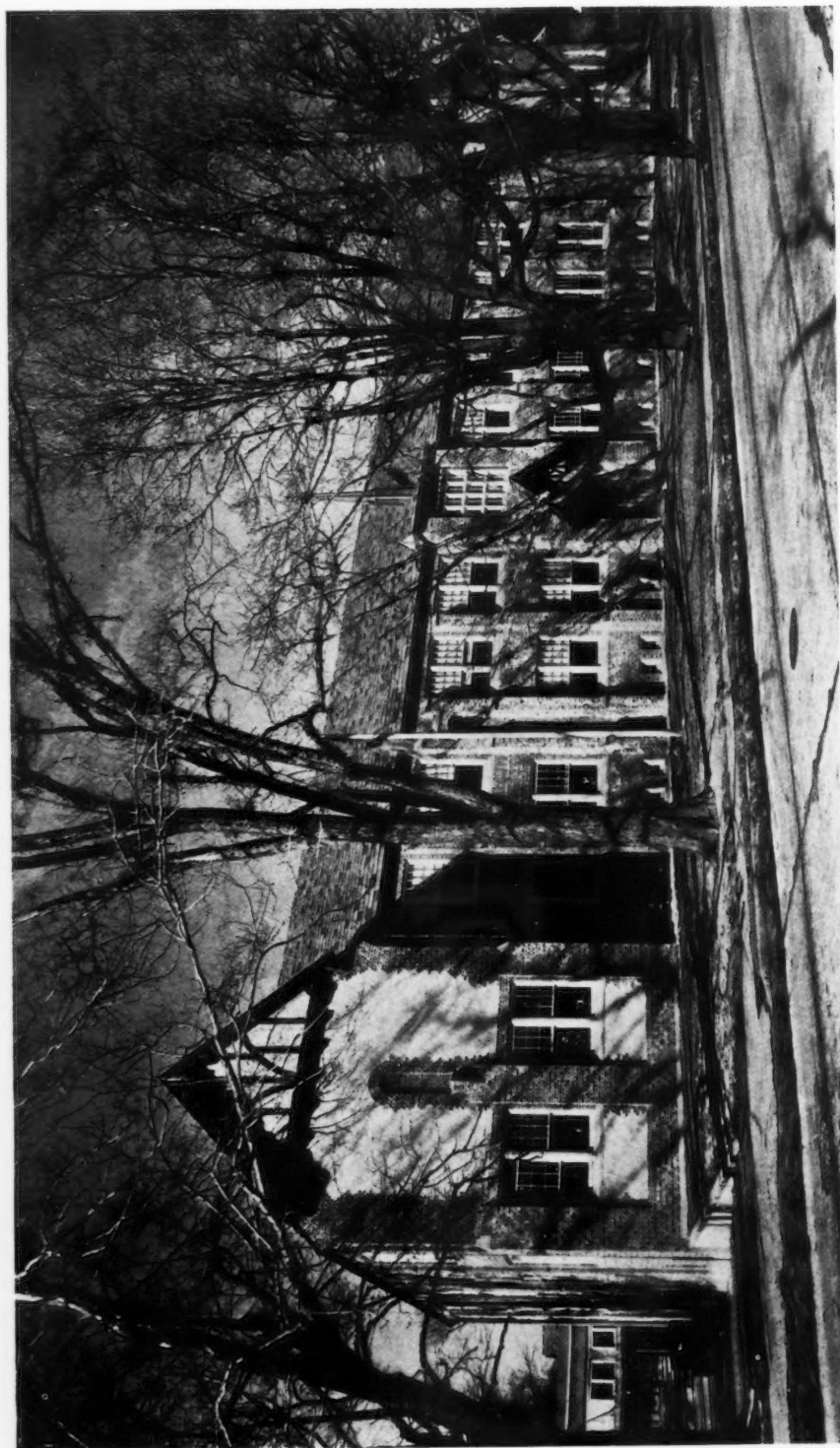
A Prize Grade School

THE parish school of the Church of the Resurrection at Rye, New York, has been awarded the third prize in the 1929 competition of the Common Brick Manufacturers Association of America for distinctive schoolhouse design. The building was selected for the third place out of several hundred public and private schools from various sections of the United States. The judges included three of the foremost school architects of the United States, and in their award spoke of the Resurrection School as "an un-

usually good example" of parochial schoolhouse planning and design.

The building is located on the west side of Milton Road in the best residential section of Rye. It faces east so that most of the classrooms have east or west exposure and receive the cleansing benefit of direct sunlight.

The basement floor contains a large room for cafeteria and lunchroom purposes. This room is so planned that it will serve for small meetings of societies inde-



RESURRECTION SCHOOL, RYE, NEW YORK
Murphy and Lehman, Architects, Brooklyn, N. Y.
(Third Prize, Class A — Second Common-Brick School Competition, 1929)

The Papal Encyclical on Education

Following is an English translation of the Encyclical issued by His Holiness Pope Pius XI, on January 11, 1930, on the subject of education. The translation was sent by wireless to *The New York Times* and published in that paper on January 19, 1930. With the special permission of the *Times* it is here reprinted exactly as received, because of its great importance and immediate interest to Catholic educators. The readers of the JOURNAL will readily understand that the translation is not official, and that there may be some discrepancies due to the wireless transmission.

It may be of interest to note that the Encyclical which is some 12,000 words in length, required about fourteen and a half hours to transmit and is the longest single wireless message on record from Rome to the United States.—Editor.

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VATICAN CITY, Jan. 16.—Following is the full text of the encyclical of Pope Pius XI on education:

The representative on earth of that Divine Master Who, though embracing in the immensity of His love all men, even sinners and unworthy people, showed special tender predilection for children and expressed himself in these so touching words, "Suffer little children to come unto me," we have tried on every occasion to show our paternal predilection toward them, particularly in the assiduous care and opportune teachings which touch Christian education of youth.

Thus, echoing our Divine Master, we addressed salutary words, sometimes of warning, sometimes of exhortation, sometimes of direction, to young people, to their educators, to the fathers and mothers of families, on various points of Christian education, with that opportune and inopportune insistence which belongs to our pastoral ministry. The apostle said: "Be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine." Such insistence is required in our days, wherein, alas! we must deplore such great lack of clear, healthy principles even regarding fundamental problems.

The general conditions of our times to which we referred above and the discussion raging at present in various countries round scholastic and pedagogic problems and the consequent desire expressed by many of you, my venerable brothers, and your faithful, to hear our words, and finally our so intense affection for young people, induced us to return to this subject, if not to treat it in the whole of its almost inexhaustible expanse of doctrine and practice, at least to sum up its main principles, to cast full light on some conclusions and to point out some practical applications.

A Jubilee Memento

May this be the remembrance of our sacerdotal jubilee which we dedicate with special intention and affection to the dear youth of the world, and which we recommend to all whose mission and duty it is to occupy themselves with its education.

In truth, never as in the present times has there been such discussion of education. Therefore masters of new pedagogic theories multiply, and new methods and means not only to facilitate but to create new education of infallible efficacy to inform new generations for their desired happiness on earth are elaborated, proposed, and discussed.

Men created by God in His image and likeness and destined to Him who is infinite perfection, while they notice today more than ever an abundance of material progress and sufficiency of earthly goods for the felicity of individuals and nations, they at the same time feel more alive within themselves the urge toward higher perfection, which has been inculcated in their nature by the Creator, and wish to reach this higher perfection, chiefly by means of education.

Many of them, however, insisting too much on the etymological sense of the word, think they can extract it from very human nature and put it in effect with only its own strength. In this they

err, because, instead of directing their aims at God, the first principle and final end of the whole universe, they rely only on themselves and trust only in earthly temporal things. Therefore, their agitation will be continuous and incessant, until they turn their eyes and their efforts to God, Who is the only aim of perfection, according to the deep prophecy of St. Augustine: "Thou created us, O Lord, and restless is our heart till it rests in Thee."

It is, therefore, of supreme importance not to err in the direction toward the ultimate end, with which the whole work of education necessarily is intimately connected. In fact, since education consists essentially in the formation of man, such as he must be in life on earth, to attain the sublime purpose for which he was created, it is evident that in the same way as no true education can exist which is not entirely aimed at the ultimate end, so in the present order of providence after, that is to say, God revealed Himself to us in His Son, Who alone is the "path of truth and life," no perfect, or even adequate, education can exist which is not Christian education.

Necessary to Whole of Society

This renders manifest the supreme importance of Christian education, not only for single individuals, but for families and for the whole of human society, since perfection of the latter can only spring from perfection of the elements which compose it. Similarly the above said principles render clear the insuperable excellence of Christian education, which is one that aims in the ultimate analysis to ensure God to the souls of those who must be educated, and the greatest well-being possible on this earth to human society.

It aims at these results in the most efficacious manner possible to man by collaborating, that is to say, with God, to perfect individuals and society, inasmuch as education impresses on souls the most powerful, most lasting direction in life, according to the saying of the prophet: "A young man according to his way, even when he is old he will not depart from it." With reason, therefore, St. John Chrysostom said: "What is there greater than to govern the souls, greater than to form the customs of young people?"

But there is no word which reveals the supernatural greatness, beauty, and excellence of the work of Christian education better than the sublime expression of love of Our Lord Jesus Christ, Who identifying Himself with children declared: "Whosoever shall receive this child in My name, receiveth Me."

In order not to err in this work of supreme importance and conduct it in the best possible way with the help of Divine grace, it is necessary to have a clear and exact idea of Christian education in its essential parts. It is necessary to know to whom belongs the mission of educating, which are the necessary concomitant conditions, and what the aim and proper form of Christian education according to the order established by God.

Education is necessarily social, not individual work. Now there are necessary societies separate but still harmoniously joined by God, in whose bosom man was born. Two are natural societies, namely, the family and civil society; the third, the Church, is supernatural.

First the family was instituted by God for His own purposes, which are the procreation and education of children. The family, therefore, has priority in nature and, therefore, priority of rights, compared with civil society. Nevertheless, the family is an imperfect society because it has not within itself all the means for own perfectionment.

Civil society, on the other hand, is a perfect society, having within itself all the means to achieve its purpose, which is common temporal good. In this respect, therefore, or in other words in respect to the common good, civil society has pre-eminence over the family which reaches its temporal perfection in civil society.

The third society whereby man was born through baptism to Divine life and grace is the Church, a society of a supernatural

and universal character, a perfect society because it has within itself all the means to its end, which is the eternal safety of man. It is, therefore, supreme in its order.

As a consequence education, which concerns the whole of man both individually and socially, both in respect of nature and in respect of grace, belongs to all three of these societies which are necessary to the coordination of their respective ends in proportionate manner according to the present order of providence established by God.

Belongs Pre-eminently to Church

In the first place, education belongs pre-eminently to the Church for two supernatural reasons which God himself conferred conclusively on her and which, therefore, are absolutely superior to other reasons of a natural order.

The first reason is the explicit mission to teach entrusted to the Church by its Divine founder. "All power is given to Me in Heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."

At the same time as a mandate to teach, Christ conferred infallibility in educative work on His Church. Wherefore, "the Church was constituted by its Divine author as the column and foundation of truth in order that it may teach men Divine faith and may direct and inform men of their actions toward honesty of customs and integrity of life according to revealed doctrine."

The second reason is supernatural maternity, whereby the Church, the immaculate bride of Christ, generates, nourishes and educates souls in that Divine life of grace with its sacraments, and its teachings. Therefore, with good reason St. Augustine affirms:

"He shall not have God for father who refused the Church for mother."

Therefore, "God himself made the Church participate in His Divine educative mission, rendering it by Divine intervention immune from error. Hence the Church is the supreme teacher of men, and her right to teach is inherent and inviolable."

It follows as a natural consequence that the Church is independent of earthly sovereignty both in origin and the exercise of its educational mission, not only with respect to its specific aim, but also with respect to the means necessary to achieve it. The Church, therefore, has the independent right to judge whether any other system or method of education is helpful or harmful to Christian education. And this is so both because the Church, being a perfect society, has independent rights on all means to its end, and because every system of teaching, just like any action, has certain relations with the ultimate aim of man, and cannot therefore escape the rules of Divine law of which the Church is the infallible custodian, interpreter, and teacher.

Pope Pius X's Dictum

Pope Pius X lucidly declared:

"Whatever a Christian does, even in earthly things, he may not neglect supernatural benefits; indeed, according to the teaching of Christian doctrine, he must direct all his actions toward supreme good, this being his only aim. All his actions besides, in that they are good or bad, are subject to the judgment and jurisdiction of the Church."

It is worthy of note how well this fundamental Catholic doctrine has been understood and expressed by a layman who was a wonderful writer as well as a profound, conscientious thinker:

"The Church does not say that morals belong purely [in the sense of exclusively] to her, but that they belong totally to her. The Church never claimed that outside of her lap and without her teaching men can never know any moral truth. The Church, indeed, reproved this opinion more than once, because it appeared in more than one form. But the Church says, as she always has and always will say, that owing to the mandate entrusted to her by Jesus Christ, and owing to the Holy Ghost sent in His name by the Father, the Church alone possesses originally and admissibly the whole of moral truth, wherein all particular truths or morals are included, both those which man can learn by the simple use of his reasoning and those which form part of revelation or can be deduced therefrom."

The Church, therefore, is fully within her rights when she promotes letters, science, and arts, inasmuch as they are necessarily beneficial to Christian education, even by founding and maintaining schools and institutions for every branch of learning. Nor

must it be thought that even so-called physical instruction is outside the maternal educative mission of the Church, because even physical instruction may benefit or harm Christian education.

Does Not Harm Civil Education

And this work of the Church in every branch of culture, while it is of immense benefit to families and nations which without Christ are lost, for as St. Ilarius rightly reflects: "What is there more dangerous for the world than to refuse to accept Christ?" does not do the slightest harm to the civil authorities, because the Church in her maternal prudence has no objection to her schools and to educative institutions conforming in each nation to the legitimate regulations of the civil authorities, and is ready in any case to reach an understanding with the civil authorities in order to proceed in perfect agreement if difficulties should arise.

Besides, it is at the same time the inalienable right and indispensable duty of the Church to watch over and advise her sons and the faithful in any sort of institution, both public and private, not only in respect of the religious instruction imparted therein, but also in respect of all other branches of learning in so far as they have relation with religion and morals.

Nor can the exercise of this right be considered undue interference, but precious maternal care on the part of the Church to safeguard her children from the grave dangers of doctrinal moral poisons. And this vigilance of the Church in the same way cannot lead to any serious inconvenience and cannot but benefit the order and well-being of families and the civil community by keeping far away from youth that moral poison which in that inexperienced and mobile age usually has in practice rapid and extensive effect.

For without proper religious and moral instruction, as Leo XIII warned, "every care of souls will be unhealthy; young people unaccustomed to the respect of God will not be able to bear the discipline of honest life, and, accustomed never to deny anything to their greed, will easily be induced to bring havoc in States."

Scope of Church's Educative Mission

As for the scope of the Church's educative mission, it extends over all peoples without any limitation, according to Christ's command:

"Teach ye all nations." Nor is there a civil power which can oppose or prevent it. First it extends over all the faithful, of whom the Church has care like a tender mother. Therefore, the Church has promoted a multitude of schools and institutions in every branch of knowledge, because, as we said on a recent occasion:

"Even in the distant Middle Ages, in which monasteries, convents, churches, colleges, and cathedral chapters were so numerous, each of these institutions was a scholastic center and a center of Christian education and instruction. To all this we must add the universities scattered in every country promoted by the initiative of, and under the care of, the Holy See and the Church. That magnificent spectacle which we now see better because it is closer to us and in more grandiose conditions was the spectacle of all ages, and those who study it wonder at what the Church was able to do in this field and wonder at the way in which the Church has been able to absolve the mission entrusted to it by God of educating human generations to a Christian life.

"But if we wonder at the Church being able in all ages to collect round herself hundreds of thousands and millions of pupils, no less must we wonder when we reflect what the Church has done, not only in the field of education, but also in that of instruction. Because if so many treasures of culture, civilization, and Church, which even in the most distant days of barbarism made such a brilliant light to shine in the field of letters, philosophy, the arts, and especially architecture."

Mission Extend to Non-Faithful

And the Church has been able to do so much because her educative mission extends also to the non-faithful, since all men are called to enter the kingdom of God and gain eternal life.

As in our days when missions scatter thousands of schools in all regions and countries not yet Christian, from the River Ganges to the Yellow River and the great islands and archipelago of Oceania, from the Black Continent to Patagonia and to frigid Alaska, so in all ages the Church with missionaries educate to the Christian life and civilization, various people who now form the Christian nations of the civilized world.

Therefore it is firmly established that the Church pre-eminently

has both in right and in fact an educative mission, and it is also evident that no mind unclouded by prejudices can find any reasonable motive to impede or prevent the Church in this mission of which the world now reaps the benefits.

The rights of families, of state, and even of single individuals in what concerns the rightful freedom of science, of scientific methods, and in general of profane culture, not only are not in conflict with this pre-eminence of the Church, but are indeed in perfect harmony therewith. For to indicate the fundamental reason of this harmony it is sufficient to reflect that the supernatural order to which the rights of the Church belong not only does not destroy or diminish the natural order to which the other rights mentioned above belong, but elevates and perfects it and both orders help to complement each other in a fashion proportionate to the nature and dignity of each, because both proceed from God, who cannot contradict Himself. "The works of God are perfect and all His ways are judgments."

Which will be more clearly understood when we consider specifically the educative mission of families and states.

Educative Mission of Families

In the first place, the educative mission of families harmonizes perfectly with the educative mission of the Church, because both proceed from God in very similar fashion. To families, in fact, in natural order God directly communicates fecundity, which is the principle of life and therefore the principle of education for life, which together with authority is the principle of order.

Our angelic doctor with his usual neatness of thought and precision of style says:

"The father is the beginning of a generation of education, discipline, and of all that refers to the perfecting of human life."

Families, therefore, have directly from God the mission and therefore the right to educate their children, which is an inalienable right because intimately bound up with family duties, which are prior to any claims by civil society or by the state and therefore inviolable by any earthly authority.

As for the inviolability of this right the angelic one tells us:

"A son is naturally something of his father, hence it is natural that a son before he has the use of reason, should be under the tutelage of his father. It would be against natural justice if a son, before he has the use of reason, were taken from the care of his parents or if some one were to dispose of him against the wish of his parents."

As the duty of parents to care for their children continues until the children are able to look after themselves, it follows that the educative mission of parents continues for the same period. The same angelic doctor says:

"Nature means not only the generation of children, but also their development and progress till they have reached man's estate or a state of virtue."

Juridical Wisdom of the Church

The juridical wisdom of the Church expresses itself on this subject with clearness and precision in the code of canon law, at Canon 1,113, as follows:

"Parents are obliged to provide with every means in their power religious, moral, physical, and civil education for their children, providing also for their temporal well-being."

On this point the common sense of mankind is so unanimous that it places in evident contradiction with common sense whoever dares to maintain that children belong to the state before belonging to their families, or that the state has certain absolute rights over their education. There is no truth in the argument advanced by them that man is born a citizen and therefore belongs primarily to the state, because it does not take into consideration that man must exist before being a citizen and existence is given him by his parents, not by the state. As Leo XIII wisely observed:

"Sons are part of their father and a kind of extension of the person of their father. To be quite exact, they enter into civil society not for themselves but through the domestic community where they have been created." And in addition:

"The rights of parents are of such a nature that they can be neither suppressed nor absorbed by the state, because they have the same common principle as the very life of humanity," as Leo XIII says in the same encyclical quoted above.

From this it does not follow that the educative rights of parents are absolute or despotic, because they are inseparably subordinated to the ultimate ends of life and natural divine law, as Leo

XIII says in another memorable encyclical on the principal duties of Christian citizens, in which he summarizes the rights and duties of parents as follows:

"From nature parents have the right to bring up their children with this added duty: that the education and instruction of the child be in conformity with the ends in virtue of which they have had a child by the grace of God. Parents must strive and energetically insist to prevent any attempt against their rights in this matter in order to insure in most absolute fashion that they retain the power of educating their offspring as Christians, and above all to keep them away from those schools where there is danger that they may drink the sad poisons of impiety."

It must also be remembered that the educative duties of the family not only include religious and moral education, but also physical and civil, especially in all things related to religion and morals.

"This undeniable right of families repeatedly has been juridically recognized in countries which have care and respect for natural rights. Thus to quote a recent example, the Supreme Court of the United States in a decision in an important controversy declared the state had not the power to establish a uniform type of education for youth, obliging it to receive instruction only in public schools, adding the reason of natural right:

"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligation."

History bears witness that especially in modern times states attempt to violate rights conferred by God upon families while it splendidly shows that the Church has always defended them. The best proof is the confidence families show in schools belonging to the Church. As we wrote in a recent letter to the Cardinal Secretary of State: "Families immediately recognized that this is so and from the earliest days of Christianity to the present day fathers and mothers, even if wholly or partly unbelievers, sent their children in millions to educative institutions founded and directed by the Church."

Look to Church for Protection

The truth is that parents look with confidence to the Church, certain of finding protection of the rights of families. The Church, in fact, conscious of her Divine universal mission and of the duty of all men to follow the only true religion, though she ever tries to remind parents to baptize and educate their offspring in the Christian religion is nevertheless so jealous of the inviolability of the natural rights of families to educate their children that she does not consent, except with certain special safeguards, to baptize children of infidels or in any way to take charge of their education against the wish of their parents till such time as the children can freely dispose of themselves and embrace the faith of their own free will.

We note, meanwhile, as we said in our speech mentioned above, two facts of the highest importance:

"The Church places at the disposal of families its ministry as teacher and educator. Families rush to profit thereby, giving to the Church their children in hundreds and indeed in thousands. These two facts proclaim a great truth most important from the moral and social viewpoint. They say that the educative mission belongs before all and above all in the first place to the Church and to families. It belongs to them by natural and Divine right and therefore in inevitable as well as irreplaceable fashion."

As we have seen, great benefits derive to the whole of society from this pre-eminence of the Church and families in educative missions. Similarly no harm can come to the true rights of the state in regard to the education of citizens according to the order established by God. These rights are given to civil society by the author of nature Himself, not on the score of paternity, as is the case with the Church and families, but owing to the authority which belongs to civil society in order to promote the common temporal well-being, which is its specific reason of existence.

As a consequence education does not belong to civil society in the same way as it belongs to the Church and families, but in a different way corresponding to its different aims.

Now the aim of civil society, which is the common temporal good, consists in insuring peace and security in order that families and private individuals may enjoy the free exercise of their rights and also consists in insuring the greatest spiritual and material well-being possible in the present life by the unification and co-ordination of everybody's efforts.

Function of Civil Authority

Double, therefore, is the function of civil authority which resides in the State. It must protect and promote, not absorb, families and individuals and not attempt to replace them.

Therefore, where education is concerned, it is the right, or rather duty, of the State to protect with its laws the prior rights—as we describe above—of families over the Christian education of their offspring. As a consequence it is the duty of the State to respect the supernatural rights of the Church over Christian education.

Similarly it is the duty of the State to protect this right in offspring if the educational action of parents should be lacking, either physically or morally, through incapacity or unworthiness, since their educative right is not absolute or despotic, as we already said, but dependent on a natural and Divine law and therefore subject to the authority and judgment of the Church as well as to the vigilance and juridical tutelage of the State which must protect the interests of the community.

Besides, the family is not a perfect society which has within itself all the means necessary for its perfectionment. In this case—which is exceptional—the State must not take the place of families but must supplement the education of families with the means in its power, but always in conformity with the natural rights of offspring and the supernatural rights of the Church.

In general, it is the right and duty of the State to protect, according to the rules of sound reasoning and of Church morale, the religious education of youth, removing those public causes contrary thereto.

Principally it is the State's duty in order to promote the public welfare to encourage the education and instruction of youth in all ways, and in the first place by favoring and helping the initiative and work of the Church and families, which as shown by history and experience is extremely efficacious. Then the State must complete the work of the Church and families in those cases where it is proved insufficient, even by means of schools and institutions of its own, because the State more than any other body is provided with adequate means which are placed at its disposal for the benefit of all, and it is right that the State should use these means for the benefit of those who provided them.

Besides the State can demand and see to it that all citizens have necessary knowledge of their civic and national duties, and that to the degree of intellectual, moral, and physical culture which in the present conditions of our times is truly indispensable for the common good.

However, it is clear that in all these means for promoting public or private education and instruction the State must respect the native rights of the Church and families over Christian education, besides observing distributive justice. In any case any scholastic or educative monopoly is illicit which unjustifiably constrains physically or morally families to send their children to State schools against the dictates of their Christian conscience or against their preferences.

All this does not exclude the fact that for the proper administration of public affairs and for internal and external defense and peace, all of which are things extremely necessary for the public good and require special preparation, the State may reserve for itself the institution and direction of preparatory schools for some of its departments, and especially for the militia, provided it takes care not to injure the rights of the Church and families.

Exaggerated Nationalism Assailed

It is not, perhaps, useless to repeat here this warning, because in our days (wherein we see the spread of a nationalism as exaggerated and false as it is the enemy of true peace and prosperity) it is not unusual for proper bounds to be exceeded in organizing on military lines the so-called physical instruction of youth (sometimes also of young girls, against the very nature of human things), often invading beyond measure in this day of our Lord the time that should be dedicated to religious duties or to the sanctuary of domestic life.

We do not wish to criticize anything that may be good in the principle of discipline or of the encouragement of legitimate daring in such methods, but only wish to criticize excesses such as, for instance, the spirit of violence, which is very different from the spirit of strength or of military valor in the defense of a country or of public order.

We also criticize such excesses as undue glorification of athleticism, which even in the classic pagan age marked the decline and decadence of true physical education.

In general, not only for youth but for all ages and conditions of men it is the task of the State and civil society to impart that education which may be called civic, which consists in publicly presenting to individuals collectively such objects of reasonable knowledge, of imagination and of the senses as induce them toward honesty and lead them to it as a moral necessity. It is the duty of the State not only to perform the active part of presenting such objects but also the negative part which prevents the presentation of objects contrary thereto.

This civic education, which is so ample as to absorb almost the whole action of the State for the common good, must on the one hand be attuned to rules of rectitude and on the other must not contradict the doctrine of the Church, which is the divinely constituted mistress of such rules.

Everything we have hitherto said about the action of the State in the matter of education rests on the firm, immutable base of Catholic Doctrine "*De Civitatum Constitutione Christiana*" so admirably set forth by our predecessor, Leo XIII, especially in his Encyclicals "*Immortale Dei*" and "*Sapientiae Christianae*," namely: God divided between two powers the government of the human species, namely, ecclesiastical and civil; one with authority over divine things and the other over human. Both are supreme each in its own sphere. Both have well-defined limits which are contained in them, marked by the specific nature and immediate aims of each. But as the same citizens are subject to both, it may happen that the same subject, though under different aspects, will come under the judgment and competence of both. In such cases the most provident God must have marked for each with a clear order the way they must follow. The Powers that be are ordained by God."

Church and State Share Duty

The new education of youth is precisely one of those things which belong both to the State and the Church, "though in different ways," as we said above.

"There might, therefore," continues Leo XIII, "exist ordered harmony between the two powers. This coordination is rightly compared to that whereby the body and soul of man harmonize. The exact extent and nature of coordination cannot be precisely determined, except by thinking of the different nature of the two powers with due regard to the excellence and nobility of their respective ends, for whereas one is chiefly concerned with promoting the usefulness of earthly things, the other, instead, procures celestial and eternal benefits.

All of the Spirit is Church's

"Whatever there is in human things in any way sacred, all that refers to the worship of God or the safety of souls, either owing to its nature or that may be considered such for the end at which it aims, must all be submitted to the jurisdiction and regulation of the Church. As for the rest, which remains in the political and civil sphere, it is right that it belong to the civil authorities, since Jesus Christ commanded that we render to Caesar the things that are Caesar's; and to God, the things that are God's."

Whoever refuses to admit these principles and to apply them to education would necessarily deny that Christ founded His Church to save men and would deny that society and the State are subject to God and His Divine law, which is evidently impious and contrary to sane reason and, especially in the matter of education, extremely pernicious for the proper formation of youth and surely ruinous for civil society itself and the true well-being of the human consortium.

Principles Benefit People

On the contrary, applications of these principles cannot but result in the greatest benefits for the proper formation of citizens. This is abundantly proved by facts in all ages. As Tertullian, in the first days of Christianity in his "*Apologetica*," so Saint Augustine in his age could defy all the adversaries of the Catholic Church, so we in our day can repeat with him, "Those who say that the doctrine of Christ is the enemy of the State, let them give us an army such as the doctrine of Christ teaches soldiers should be, let them give us such subjects, such husbands, such wives, such parents, such sons, such masters, such servants,

such kings, such judges, such taxpayers, such taxgatherers as such a Christian doctrine demands, and then let them declare the Christian doctrine harmful to the State. Or rather let them not hesitate to proclaim it, when it shall be observed for the greatest safety of the State."

While on the subject of education, it is fitting here to point out how well this Catholic truth, confirmed by facts, has been expressed in more recent times by an ecclesiastical writer who greatly earned the gratitude of Christian education, the most serious and learned Cardinal Silvio Antoniano, a pupil of that great educator, Saint Filippo Neri, and secretary to the master of Saint Charles Borromeo, at whose suggestion he wrote that golden treatise, "Christian Education of Children," in which he thus expresses himself:

"When temporal power attunes itself to spiritual power and favors and promotes the latter, it is collaborating to the conservation of public good. When ecclesiastical authorities strive to form a good Christian by spiritual means, they at the same time are striving to form a good citizen. This happens because in the Holy Roman Catholic Church an upright man and a good citizen are two absolutely similar things. Therefore, they gravely err who attempt to separate two such intimately connected things and who think they can obtain good citizens with other rules and other means than those which constitute to form a good Christian.

"Let human prudence say what it pleases, but it is impossible to produce true peace or true temporal tranquillity by any means which are in contrast with peace and eternal happiness.

"Just as the State, so also science, scientific methods and scientific research have nothing to fear from the full and perfect educative mission of the Church. Catholic institutions, to whatever degree of teaching or science they belong, have no need for apologies. The favor they enjoy, the praises they gather, the scientific production they produce or promote, and above all the excellently trained pupils they give to law, to professional life, to teaching, to life in all its phases, are sufficient evidence in their favor."

All these facts are splendid confirmation of the Vatican doctrine, defined by the Vatican Council: "Faith and reason not only can never contradict each other, but lend a helping hand to each other because sound reasoning displays the foundations of faith and, with its illuminated light, cultivates knowledge of divine things while faith frees and protects reason from errors, well enriching it with knowledge of various kinds. Therefore the Church so far from opposing the culture of arts and human disciplines, in many ways aids and promotes them, because she both knows and appreciates the advantages which they confer on life and humanity. The Church, in fact, repeats that, in the same way as they emanate from God, the Lord of science, so, if properly treated, they lead to God by His divine grace. The Church in no way forbids that each branch of learning have its own principles and methods, but having recognized this freedom, she merely watches that they do not fall into error by opposing divine doctrine or overstepping their own bounds, which they should occupy, to usurp the field of faith."

Rule of Didactic Freedom

This rule of scientific freedom is at the same time an inviolable rule of properly interpreted didactic freedom or freedom of teaching. It must be observed in all doctrinal relations with others, but especially in teaching youth, because all teachers, whether public or private, have over youth not absolute but relative educational rights. This is so because every Christian child or adolescent has the right to be taught according to the doctrine of the Church, which is the column and foundation of truth, while he would be suffering a grave injustice if any one disturbed his faith by taking advantage of the confidence the young have in their teachers and of their natural inexperience and disordered inclination toward absolute, false and illusory freedom.

In fact, we must never lose sight of the fact that the subject of Christian education is man or spirit, joined to body in natural unity with all his faculties, natural and supernatural, such as we know him through reason and revelation. Man fallen from his original state is redeemed by Christ and reinstated in the supernatural condition of Christ's adoptive child, but not in the pre-natural privileges of immortality of body and of integrity or equilibrium in his inclinations. There, therefore, remain in human

nature effects of original sin, especially in the wakening of the will and disordered tendencies.

"Folly is bound up in the heart of a child, and the rod of correction shall drive it away."

Must Correct Tendencies

It is necessary, therefore, to correct disordered tendencies and to promote and order good ones from the earliest youth, and to advise all that is necessary to illuminate the intellect and fortify the will with supernatural truths and means of grace, without which it is impossible to combat perverse inclination or to reach the educative perfection of the Church, which is perfectly and fully endowed by Christ with the divine doctrine and sacraments as the efficacious means of grace.

False, therefore, is any pedagogic naturalism which excludes or decreases the importance of supernatural Christian formation in the education of youth. Every method of education is erroneous which is founded wholly or in part on the negation or forgetfulness of original sin and of grace, or, in other words, only on the forces in human nature. Such are generally the modern systems, going by different names, which claim a kind of autonomy and independence for the child and which diminish or suppress the authority of the educator, attributing to the child an exclusive right to initiative and activity independent of any supernatural or divine law in the work of his education.

A Truth of the Church

If, by any of these terms, it is intended to indicate—even if improperly—the necessity of the active cooperation of the pupil in his education, if this is intended to remove from education despotism and violence (which is not the proper method of correction), then one would be saying the truth, but one would be saying nothing that the Church has not taught and put into practice in her traditional Christian education in imitation of the methods adopted by God himself in respect to all creatures which He invites to active cooperation according to the nature of each, since His wisdom "extends with power from one extremity to the other and governs everything with goodness."

But, alas, with the obvious significance of these terms many intend to remove education from any dependence on divine law. Hence in our days we see—which is in truth a curious story—educators and philosophers who strive in search of a universal moral code of education just as if the Decalogue did not exist, nor evangelical law, nor the laws of nature which God has graven in the heart of men and which have been promulgated by reason and have been codified by direct revelation by God himself in the Decalogue. Similarly these innovators are in the habit of defining with contempt as passive or as obsolete that Christian education which is founded on divine authority and its holy laws.

They delude themselves miserably who think they can free children, as they say, while they in truth are rendering them slaves of their blind pride and disordered passions because these, as a logical consequence of these false systems come to be justified as legitimate exigencies of so-called autonomous nature.

A Dangerous Naturalism

But there is even worse danger in the false, irreverent dangerous and presumptuous claim to submit to researches, experiments and judgments of a profane or natural order facts of a supernatural order concerning education, such as, for instance, the sacerdotal or religious vocation and in general the mystic operations of grace which, though elevating natural forces, nevertheless exceed them infinitely and can in no way be bound by physical laws because "the Spirit breatheth where he will."

Extremely dangerous is that type of naturalism which now invades the field of education in such a delicate subject as the rectitude of morals. Very widespread is the error of those who, with dangerous presumptuousness and ugly words, promote so-called sexual education, falsely believing they can forewarn young people against the dangers of the senses with purely natural means, such as foolhardy preventive initiation and instruction for all without distinction and even publicly and, which is worse, exposing them to temptation in order to accustom them, as they say, and harden their hearts against those dangers.

They err gravely in not wishing to admit the inherent fragility of human nature, of which the Apostle speaks, and in neglecting also the lessons of experience which teach that, especially in

young people, sins against morality are not an effect of intellectual ignorance as much as of weak wills exposed to temptation and not supported by means of grace. In this delicate subject, if all things be considered, some individual instruction becomes necessary at the right moment on the part of those who have the educative mission.

Must Observe Precautions

All those precautions must be observed which conform to the well-known traditional Christian education, well described by St. Antoninus, who says:

"Such and so great is our misery and our inclination toward sin that oftentimes those very things we say to remedy sin are made occasion for an incitement toward sin. Therefore it is most important that the good father, speaking with his son on such a dangerous subject, be well on his guard and do not go into details of the various methods whereby that infernal hydra poisons such a large part of the world, lest it happen that, instead of quenching this fire, he may imprudently awaken or light it in the simple, tender mind of the child. Generally speaking, while childhood lasts, it will be sufficient to use those truths which, by their effect, introduce the virtue of chastity and close the entrance of vice."

Similarly erroneous and pernicious for Christian education is the so-called method of coeducation, also founded for many on naturalism which denies original sin besides, for all upholders of this method, on a deplorable confusion of ideas which confound legitimate living together of human beings with promiscuity and equality which reduces every one to the same level.

The Creator ordered perfect living together of the two sexes only in unity of matrimony. Besides, there is in nature itself, which makes the two sexes different in their organisms, their inclinations and their attitudes, no argument which can or may legitimize promiscuity, or less still, absolute equality in the education of the two sexes.

Opposes Coeducation

The two sexes, in conformity with the wonderful designs of the Creator, are destined to complement each other reciprocally in the family and in society, precisely on account of their diversity, which must therefore be maintained and favored in the educative process with the necessary distinction and corresponding separation of pupils in proportion to their various ages and circumstances. These principles must be applied at the right time and right place, according to the rules of Christian prudence in all schools, especially in the delicate decision period of formation, which is that of childhood. In gymnastic exercises and sport, they must especially be applied with due regard for Christian modesty of feminine youth, with regard to all forms of exhibition.

We recall the tremendous words of the Divine Master, "Woe to the world because of scandals," and earnestly urge your solicitude and the vigilance of the venerable brothers on these most pernicious errors which are gaining too much ground among Catholic peoples with grave injury to youth.

To obtain perfect education, it is of supreme importance to see that all conditions which surround the pupil during the period of his formation, namely, the whole of circumstances which come under the heading "environment," correspond well with the aim in view.

The first natural necessary environment of education is the family, which is destined to this end by the Creator. Hence, generally the most efficient lasting education is that which is received in a well-ordered and disciplined Christian family. It is the more efficient, where more clearly and constantly shines the good example of the parents above all, and other members of the family.

It is not our intention to treat this subject fully, rather touching only the principal points of domestic education, so ample is the material thereon. Besides, there are many special treatises, ancient and modern, by authors of sound Catholic doctrine, among whom appear worthy of special mention the already recorded golden treatises of Antoninus, "Concerning the Christian Education of Children," which St. Charles Borromeo ordered to be read publicly to parents gathered together in churches.

We wish, however, to call your attention, especially that of venerable brothers and beloved sons, to the subject of the lamentable decline today of family education. For the duties and professions of temporal earthly life, which certainly are of lesser

importance, youths submit to long studies and accurate preparation, whereas for the duties and fundamental cares of education of children, many parents of today, being too immersed in temporal cares, are little or not at all prepared.

Deplores Weaker Family Ties

To the weaker influence of the family there is added the fact today that almost everywhere there is a tendency to draw further away from the family children from their tenderest years under various pretexts, either of economic or industrial or commercial or political nature. There is a country where they take children from the bosom of the family to form them (or more truly to malfarm and deprive them) in associations and schools without God, in irreligion and hate, according to extreme Socialist theories, renewing a real and most terrible massacre of innocents.

We therefore entreat pastors, in the name of Jesus Christ, to adopt every possible means in their instructions and catechisms, with voice and widely spread writings, to warn Christian parents of their grave obligations, not so much theoretically or generically as practically, and especially of their particular duties respecting the religious, moral, and civil education of their children and of the most suitable methods to achieve it efficaciously, apart from the example of their lives. To such practical instructions, the Apostle of the people did not disdain to condescend in his epistles, particularly that to the Ephesians, where, among other things, he warns "fathers, provoke not your children to anger," which is not as much the effect of excessive severity as of impatience and ignorance of methods most suitable to fruitful correction and also of the now too common relaxation of family discipline, from which untamed passions grow in adolescents. Therefore let parents, and all teachers with them, see to it that they rightly use the authority given them by God, of whom they are in a true sense vicars, not for their own personal comfort, but for the right bringing up of their children in a holy filial "fear of God, the beginning of wisdom" on which alone respect for authority is founded and without which order, tranquillity, and well-being in the family and in society cannot exist.

The Church the Ideal School

To make up for the weakness of the forces of fallen human nature, Divine Goodness has provided abundant help in grace and other means in which the Church is rich. The great family of Christ is, therefore, the educative environment most closely and harmoniously joined with that of the Christian family.

The educative environment of the Church includes not only its sacraments, a divinely efficacious means of grace, and its rites, all in a marvelous way educative, nor does it include only the material enclosure of the Christian temple, which also is admirably educative in the idiom of liturgy and art, but also a great abundance and variety of schools, associating religious piety, together with the study of literature and sciences, with recreation and physical culture. And in this inexhaustible fecundity of educational works how admirable is the harmony mentioned above, which the Church knows how to maintain with Christian families to such an extent that one could say truly that the Church families constitute a single temple of Christian education.

Since it is necessary that new generations be instructed in arts and disciplines by which civil society profits and prospers, and since families alone are insufficient for this work, thus was borne the social institution of schools, first—be it well remembered—by the initiative of the Church and families long before the work of the state began.

Schools Must Supplement

Since the school, considered also in its historical origins, is by its very nature the subsidiary and complementary to the family and the Church—therefore, by logical moral necessity, it must not only not contradict but positively must accord with the other two environments in the most perfect moral unity possible so as to be able to constitute, together with the family and the Church, a single sanctuary sacred to Christian education under the penalty of failing in its aim.

This manifestly is recognized even by a layman very celebrated for his pedagogic writings (not at all praiseworthy because infected with liberalism) who decided: "The school, if it is not a temple, is a den"; and again, "When literary, social, domestic, and religious education are not in accord, man is unhappy and powerless."

From this follows that the so-called neutral or lay schools from

which religion is excluded are contrary to the fundamental principles of education. Besides, such schools are not practically possible, since in actual fact they soon become anti-religious. There is no need to repeat what our predecessors have said on this subject, notably Pius IX and Leo XIII, in whose times particularly lay instruction in schools began. We repeat and confirm their declarations, together with the prescriptions of the sacred canons by which attendance at non-Catholic, neutral or mixed schools or of schools, that is to say, indifferently open to Catholics and non-Catholics without distinction, is forbidden to Catholic children and can only be tolerated at the discretion of Bishops in special circumstances of place and time and under special precautions.

Mixed Education Inadmissible

Neither is it admissible for Catholics to attend mixed schools (worse still if obligatory for all) where religious instruction is provided and pupils receive the rest of their teaching from non-Catholic masters, together with non-Catholic children.

The fact alone that religious instruction is imparted (often with too much parsimony) is not sufficient for the schools to be considered as conforming with the rights of the Church and Christian families and worthy to be frequented by Catholic scholars. For a school to be acceptable it is necessary that the whole teaching and organization of the school, namely the teachers, the curriculum, and the books, be governed by the Christian spirit under the maternal direction and vigilance of the Church. That religion should be really the foundation and crown of all instruction in all grades not only in elementary but also in all others "it is necessary," to adopt the words of Leo XIII, "that not only in specified hours the young shall be taught religion but that all the rest of the education be performed with Christian piety. For if this is lacking, if this sacred breath does not pervade and warm the souls of masters and disciples, little use can come from any doctrine. Often, indeed, it will cause no inconsiderable harm."

Nor should it be said that it is impossible for the state to be divided into various creeds to provide for public instruction except by neutral or mixed schools, since the state ought more reasonably and can also more easily provide schools by giving free rein to the initiative and work of the Church and the family or by helping them with adequate subsidies. And that this can be done to the satisfaction of families and with great benefit for instruction and public peace and tranquillity is shown by nations divided into various religious faiths where schools are in harmony with the educative rights of families not only in all things concerning teaching—particularly in entirely Catholic schools for Catholics—but also concerning distributive justice with financial help on the part of the State to each school desired by families.

Opposite in Other Countries

In other countries of mixed religion the exact opposite happens, with not inconsiderable burdens upon Catholics who are guided by the episcopacy and by means of the indefatigable work of the secular and regular clergy to sustain at their expense entirely Catholic schools for their children and with praiseworthy generosity and constancy persevere in the intention to assure wholly what they in the manner of a pledge proclaim, "Catholic education for the whole Catholic youth in Catholic schools." Such efforts, if not helped by public funds as distributive justice would require, cannot be impeded by any civil power which recognizes the rights of families and the indispensable conditions of lawful liberty.

Defense of School a Duty

Where, however, even this elementary liberty is impeded or in various ways thwarted, Catholics can never exert themselves enough, even at the cost of great sacrifices, to sustain and defend their schools and secure a just scholastic law.

Everything done by the faithful to promote and defend Catholic schools for their children is work of a genuinely religious character, and it is therefore the chief duty of "Catholic action." Hence, particularly dear to our fatherly heart and worthy of high praise are all those associations which in various nations attend with such zeal to these necessary works. Wherefore, in procuring Catholic schools for their children—be it widely proclaimed, be it well understood and recognized by all—Catholics of any nation of the world are not doing political party work but religious work indispensable to their consciences. They do not intend thus to separate their children from the body and the spirit of the nation, but merely to educate them in the most perfect way most conducive to the prosperity of the nation, because a good Catholic in virtue

of the Catholic doctrine is for that very reason the best citizen and the best lover of his country, loyally submitting to civil authority constituted in any legitimate form of government. In Catholic schools which are in harmony with the Church and Christian families it will not happen that teaching conflicts with what the pupils learn in religious instruction with obvious harm to education. If it be necessary to make pupils read erroneous works which must be confuted, this can be done after such preparation and with such antidotes of healthy doctrine that not harm but aid will be rendered to the Christian formation of youth.

Example of Bees Cited

Similarly, in these schools the study of languages and classical literature will never be damaging to the sanctity of customs, since the Christian teacher will follow the example of the bees, which take the purest part of the flowers, leaving the rest, as St. Basil taught in his discourse to adolescents on the reading of the classics.

This necessary caution—suggested also by the pagan Quintilianus—does not in any way prevent the Christian teacher from profiting by whatever is really good in the disciplines and methods of our times, mindful of what the apostle said: "Prove all things; hold fast that which is good." Yet also for them is the saying of the Divine Master true, that "the harvest truly is plentiful, but the laborers are few," and we therefore entreat the Lord of harvests to send many more such workers for Christian education, which must be supreme and dear to the hearts of the pastors of souls and the directors of religious orders.

It is equally necessary to direct the watch over the education of adolescents, "soft as wax in yielding to vice" in whatever environment they may find themselves, removing evil opportunities and procuring good ones both in recreations and companions, since "evil contacts corrupt morals."

More Vigilance Called Necessary

In our times wider and more accurate vigilance is necessary because the opportunities for moral and religious shipwreck for inexperienced youth have grown, especially through impious or licentious books, many of which are diabolically circulated at a low price, through the cinematograph and now also the radio, which multiplies and simplifies every kind of spoken communication as the cinematograph does every kind of spectacle.

These powerful agents which, if well governed by sane principles, can be of the greatest utility in instruction and education, often, unfortunately, are subordinated to evil passions and greed for gain. St. Augustine, who lamented the passion with which even the Christians of his time were drawn to the spectacles in the circus, relates with dramatic vividness the perversion, fortunately temporary, of his scholar friend, Alipius. How many youthful errors due to the spectacles of today and due also to evil books and speeches must parents and teachers lament.

All of those educative works must, therefore, be praised and promoted which, with sincere Christian zeal, aim by means of appropriate books and periodicals to make known, especially to parents and teachers, the moral and religious dangers often deceitfully insinuated in books and spectacles and which undertake to spread good books and promote really educative spectacles creating, even at the cost of great sacrifices, theatres and cinematographs at which virtue not only has nothing to lose but even much to gain.

Segregation Not Advocated

From this necessary vigilance, however, it does not follow that youth must be segregated from society, where, indeed, it must live and save its soul, but that, today more than ever, it must be prepared and fortified Christianly against the corruptions and errors of the world, which, as the Divine Word warns, is all "concupiscence of the flesh and the concupiscence of the eyes, and the pride of life." Therefore, as Tertullian said of the early Christians, true Christians should at all times be "copossessors of the world but not of error."

With this saying of Tertullian we come to that which we intend to treat at last, but which is of the greatest importance, namely the true substance of Christian education, what its ultimate aims are, and in consideration of these the supereminence of the educative mission of the Church becomes as clear as with the light of day.

The real immediate aim of Christian education is to coöperate with Divine Grace to form a true and perfect Christian, or, in

other words, to form Christ himself in those reborn through baptism according to the living word of the apostle, "My little children, of whom I am in labor again until Christ be formed in you."

Supernatural Life Urged

The true Christian must live a supernatural life in Christ, "Christ, who is our life," and manifest it in all his works, "that the life also of Jesus might be made manifest in our body."

For this very reason Christian education comprehends the whole sphere of human life, both earthly and spiritual, both intellectual and moral, both individual, domestic, and social; not to diminish it in any way but to elevate, regulate, and perfect it, according to the examples and doctrine of Christ.

Thus the true Christian fruit of Christian education is the supernatural man who thinks, judges, and works constantly and coherently, according to right reasoning, illuminated by the supernatural light of the examples and doctrine of Christ, or, to say it in the language now in use, he is a true and perfect man of character.

For not mere coherence and tenacity of conduct in the pursuit of subjective principles constitutes true character, but only constancy in following eternal principles of justice, as even the pagan poet recognizes when he praises inseparably "man just and truly firm in his purpose." Besides, true justice does not exist except by giving to God the things that are God's, as the true Christian does.

Earthly Works Praised

Such aims of Christian education appear to outsiders to be abstractions, or rather to be unattainable without the suppression or diminution of natural faculties or without renunciation of the works of earthly life and therefore appear alien to social life and temporal prosperity, contrary to all progress in letters, sciences, arts or any other works of civilization. To similar objections, prompted by the ignorance and prejudice of pagans, even the cultured ones in ancient times, unfortunately repeated with more frequent insistence in modern times, Tertullian replied, "We are not extraneous to life. We remember that we owe gratitude to the Lord, God, our Creator. We repudiate no fruit of his works. Only we hold ourselves in check lest we use them loosely or badly. And so, not without the forum, not without baths, houses, shops and stalls, not without your markets and your trade, we live in this world. We also, with you, navigate and fight, cultivate the fields, and negotiate and therefore we exchange our works with yours and place the fruits of our labor at your disposal. Indeed, I do not see how we can seem useless to your activities with which and of which we all live."

Use of Talents Approved

Indeed, the true Christian, far from renouncing the works of earthly life or impairing his natural faculties, on the contrary develops and perfects them, coördinating them with the supernatural life, thus ennobling natural life itself and reaping in it more fruitful benefits, not only of a spiritual eternal nature, but also material and temporal. This is demonstrated by the whole history of Christianity and its institutions, which is identified with the history of true civilization and genuine progress down to our days. This is shown particularly by the saints, of which the Church, and only the Church, produced such large numbers, who have reached in perfect degree the aims of Christian education and have ennobled and improved human society in every field of good. In fact, the saints have been, are, and will ever be the greatest benefactors of human society, also the most perfect models in every class or profession, in every state or position in life, from the simple, rustic peasant to the scientist and writer,

from the father of a family to the monarch reigning over peoples and nations, from the simple girls and women of domestic circles to queens and empresses.

Work of Missionaries Noted

And what of the immense work of which temporal well-being also reaped the benefits; of the evangelical missionaries, who together with the light of faith have carried and carry to barbarous people the benefits of civilization; of the preceptors of the various works of charity and social assistance; and of the interminable ranks of saintly men and women teachers who have perpetuated and multiplied their works in their fruitful institutions of Christian education, helping families and to the inestimable benefit of nations?

These are fruits, beneficial from every viewpoint, of Christian education precisely because it develops and forms in man the life and supernatural virtues of Christ; for Christ, our Lord and Divine Master, is both the fount and the giver of such life and virtue and is at the same time the universal model accessible to all conditions of human progeny, particularly to youth in the hidden, laborious, and obedient period of life, adorned with all the individual, domestic and social virtues before God and before men.

All of these treasures, of a definite value at which I have hardly hinted, are part of the Church to such an extent that they constitute its very substance, because the Church is the mystic body of Christ, the immaculate bride of Christ, and therefore the fruitful mother and superlatively perfect teacher.

St. Augustine Quoted

Therefore the great and brilliant St. Augustine—of whose blessed death we are about to celebrate the fifteenth centenary—filled with holy affection for this mother, broke out in these words:

"Oh, Catholic Church, truest mother of Christians, thou worthily preachest not only that it is duty to honor God Himself in purity and chastity, but besides to make its love and charity toward thy neighbor thine, so that in thee is powerfully efficacious the medicine for many ills from which souls suffer on account of their sins. Thou preparest and teachest children with the simplicity of youths, with the strength of old men and with delicacy, according to the needs of the body and spirit.

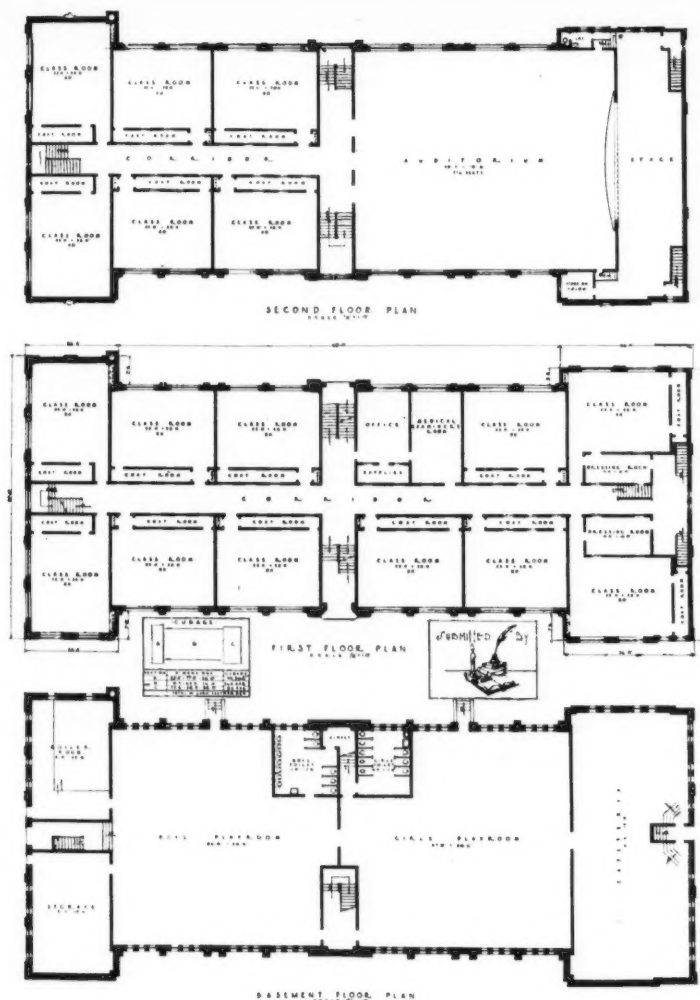
"Thou, I would almost say, subduest children in free servitude to parents and grantest to parents complete dominion over children. Thou, with the bond of religion, stronger and closer than blood, unites brothers to brothers. Thou, not only with the bond of society but also of fraternity, joinest citizens to citizens and peoples to peoples. In one word, thou joinest all men with the memory of their first common parents. Thou teachest things to attend peoples and admonishest peoples to obey Kings. Thou diligently teachest to whom we owe honor, to whom affection, to whom respect, to whom fear, to whom torture, showing thus we do not owe all to all, but that we owe charity to all and offense to none."

Let us raise, O venerable brothers, suppliant hearts and hands to heaven, "to the pastor and bishop of our souls," to the Divine King "who gives laws to governors," that He, with His omnipotent virtue, may grant that these splendid fruits of Christian education may multiply to the even greater advantage of individuals and nations.

In the auspices of these heavenly graces, with paternal affection to you, O venerable brothers, to your clergy and your people, we impart the apostolic benediction.

Given at Rome, at St. Peter's, the thirty-first day of December in the eighth year of our pontificate.

PIUS PP. XI.



FLOOR PLANS OF THE RESURRECTION SCHOOL, RYE, N. Y.
 Murphy and Lehman, Architects, Brooklyn, N. Y.

pendent of the balance of the school, and can be used for Holy Name breakfasts and similar gatherings at which meals are served.

The high cost of land in the communities immediately adjoining New York City makes it impossible to provide playgrounds of adequate size. In the Resurrection School, this fact has been considered, and the major portion of the basement has been left free for play purposes. Two large rooms serve for indoor play in bad as well as good weather.

The first floor contains 11 standard classrooms, each measuring 22 by 28 ft., and arranged for classes of 40 pupils each. The cloakrooms are arranged on the inside walls of the classrooms adjoining the corridors.

An office for the principal and a room for the medical examiner adjoin one of the middle entrances. Two large dressing rooms at one end of the building are so located that they will serve the stage, which is immediately above on the second floor.

The second floor contains 6 classrooms and an auditorium measuring 59 ft. by 70 ft. 6 in. The auditorium

BUILDING AND EQUIPMENT DATA

Construction

Bids received June 1, 1927
 Contract awarded June 15, 1927
 Construction started June 16, 1927
 Building occupied September, 1928
 Time required 340 days

Site

Principal frontage 158 ft. on Milton Road

Rooms

Classrooms 18
 Office 1
 Nurse's Room 1
 Clinic 1
 Auditorium 60 by 71 ft.
 Capacity 732

Design and Construction Materials

Exterior design English gothic
 Exterior facing Clunker brick
 Exterior trim Cast stone
 Construction material Plaster walls and cement floors
 Corridor and stair finish Plaster walls and wood floors
 Classroom finish Plaster walls and wood floors
 Auditorium finish Tile walls and floors

Mechanical Equipment

Type of heating and ventilation Vacuum
 Temperature control Thermostatic

has a stage large enough for all ordinary school and parish entertainment purposes. It is equipped with flies and wings for theatricals and other entertainments. The auditorium has a flat floor and is fitted with 776 seats.

The building has exterior walls of solid brick, faced with Colonial clinker brick, ranging in color from buff to dark red and purple. The facing is laid up in English bond with $\frac{1}{2}$ -in. joints of cement mortar. The gable ends of the building are finished with large plaster panels combined with English half timber and clinker brick. The roof is covered with variegated and graduated slate. The exposed metal work is of copper.

The domestic character of the architectural design, as carried out in the warm brick and tile colors and relieved by the white cement, gives the building a most attractive appearance. Placed behind fine old trees, the building is a genuine ornament in a good residential section.

The building contains a total of 430,964 cubic feet. It was completed in September, 1928, at a total cost, including equipment, of \$225,000.

The English Gothic style of the building with its domestic feeling harmonizes beautifully with the parish house and the more formal English Gothic of the Church.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Editor

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Romance and the Catechism

One of the most helpful things in interpreting human experience is a group of organizing ideas. Professor Whitehead, of Harvard, has described in his noteworthy book, *Aims of Education*, what he calls the Rhythm of Education: the alternation of freedom and discipline and their adaption to the natural sway of development. Mental development, moral development, in fact, all human development, illustrates it both in general and in daily and weekly cycles.

There is in human development three stages illustrating this rhythm of freedom and discipline. They are: the stage of Romance, the stage of Precision, and the stage of Generalization. The third might be more properly called the Stage of Fruition or Application.

The stage of Romance is a stage where freedom is emphasized. It is a stage of wonder, it is a stage of curiosity, it is a stage of ferment. The stage of Precision follows in the trail of Romance before the romance of inexperience has worn off, and when the need for precise knowledge is felt. "This stage," says White-

head, "is the sole stage of learning in the traditional scheme of education, either at school or university." This is a stage of discipline, and the only valuable kind of discipline is self-discipline, which indicates its close relationship to freedom. The student here emerges from "the comparative passivity of being trained into the active freedom of application."

It might help us to get a fresh view of catechetical instruction as ordinarily conducted if we conceive it in terms of the stage of precision. It illustrates well the two preliminary things the author notes: "There can be no mental development without interest." Joy is an incentive and concomitant of the process of self-development. The child's interest in the logical formulation of theological truth which the Catechism represents is not in accord with normal child development or normal child interest. Perhaps this may furnish us a clue to an improvement in the teaching of religion. The stage of Romance is neglected, the stirring of the child's mind, its reaching out for religious truth within its experience, the love of Christ, the Master. This would be a more adequate approach with its motive force to reveal the need for, in more diluted form, however, of the saving truths of the Catechism.

Another point Professor Whitehead makes in this rhythm of education is "the unimportance — indeed the evil — of barren knowledge." "If you have much to do," he exclaims, "with the young as they emerge from school and from the university, you soon note the dulled minds of those whose education has consisted in the acquirement of inert knowledge." And what is the result of this omission of the stage of Romance. "At the best you get inert knowledge without initiative, and at the worst you get contempt of ideas — without knowledge." He describes it even more strongly — the paralysis of thought induced in pupils by the aimless accumulation of precise knowledge inert and unutilized. Nor must it be forgotten that this stage of Romance must be carried to all levels of education. The personal relationship to their Incarnate God must be as real though wider in scope on the college level as it is in the elementary school, and this should be true likewise in the third stage, the romance of living the life in accordance with the Master's orders.

Though the application of Professor Whitehead's ideas to the teaching of Catechism is not made in the original essay, it is, at least, a highly suggestive way to consider the subject. It brings the criticism of catechetical methods within the scope of a general failure of our school. The whole problem needs frank discussion and a program of constructive improvement. This new angle has in it a potential program, which the careful reader will not miss whether he accepts it or not.

For Whom Is the Parochial School?

Sometimes we stand aghast at what may happen, deliberately and with malice aforethought, in the Church itself, by a priest of the Christ, who is the lover of children. This incident is reported to us.

The particular parochial school has a good attendance. But the pastor decided that no children may attend the parochial school whose parents do not have a sitting in the church. And with a zeal that might serve a better cause, several hundred Catholic children are dispersed into the near-by public schools. It matters not if there were only a hundred, it would be significant if there were only one. "Of them whom Thou hast given Me, I have not lost any one" surely should be a text that might burn into the soul of the one responsible for such a spiritually wanton act as is here narrated.

But such is human nature. And even the Apostles needed to be told. "Suffer the little children, and forbid them not to come to Me: for the Kingdom of Heaven is for such." But efficiency is a terrible reputation to maintain, and self-righteousness is a terrible affliction, and a Pharisaical superiority to predecessors disturbs judgment. But children should never suffer, and particularly for the failures or omissions of parents, for truly should the Church in such case be Holy Mother Church. And this is the spirit of the Church.

It is a terrible responsibility which one takes when he assumes the high office of the priesthood. Men may well tremble when it is assumed, but to use that high prerogative to the injury of blessed childhood, recalls Thompson's line, "They fall low whose fall is from the sky." And the stern words of the gentle Christ must come to mind as we meditate on this instance.

Responsibility for Accidents

Pupils are occasionally injured upon the school grounds while at play, and on their travels to and from school. Sometimes these injuries, especially those occurring in or about a school building, find their way into the courts for some form of redress. Parents or guardians in suits for damages, brought against the school authorities, usually set up the claim that there has been a lack of sufficient precaution against accidents. The courts throughout the land, with the exception of two states, have usually ruled that school authorities, being officers of the state, cannot be held responsible for injuries sustained through accidents, even if neglect can be proved.

In two states, however, New York and California, the courts have in recent years maintained that where neglect on the part of the school authorities can be proved, that the injured party has a valid claim. Thus, a number of cases have been decided against the school authorities and in favor of the claimants.

The question which concerns us here is whether private- or parochial-school authorities can set up a successful defense against injury suits in which willful neglect can be proved. Certain it is, that the protection which public-school officials enjoy under laws which specifically hold them immune to liability, cannot be applied to those in charge of private or parochial schools. The assumption must be that those in charge

of private and parochial schools could be held liable for injuries sustained by a pupil, providing that ordinary precaution had not been practiced.

At any rate, those in immediate charge of school playgrounds should exercise great care in seeing that nothing is permitted within such grounds which may prove dangerous to the safety of the pupil.

Parochial Schoolhouses—Old and New

There is a decided contrast between the Catholic parochial-school building of a few decades ago and the more recent structures. The older buildings show economy, and early school architecture.

The advent of the new parochial-school building is comparatively recent, but has grown in many sections of the country with surprising rapidity. The newer schools not only compare favorably, both with those erected by the public-school authorities in exterior design and interior arrangement, and in equipment with the most modern devices and innovations. Unfortunately, too, occasionally parochial-school buildings are erected which do not use the readily available knowledge of construction and equipment of modern schoolhouses.

In planning new structures, pastors and parishioners have recognized the argument that since the parochial school is so frequently challenged, it must be an up-to-date structure and not trail behind the public school. While we may be agreed as to the superiority of the parochial school because of the character training and religious instruction it affords, the housing provided for the Catholic school children, and the equipment which should go with such housing, must not be underestimated.

Thus, the physical considerations which apply to a system of popular education deserve attention as well as do the purely professional. In fact, the professional labors performed in a schoolhouse are in no small way influenced by the environment and conditions afforded in a structure that is strictly modern in orientation and equipment. Such a structure not only makes for the safety and convenience of its occupants, but facilitates the professional service and enhances the disciplinary order of the schoolwork.

State standards for schoolhouse construction help to maintain these standards. But why should there not be associated with the bishop or diocesan superintendent of schools an advisory group of which one should be from the department of education of a local Catholic college, who could examine plans professionally and require standards even higher than those required by the state. Or perhaps in association with the National Catholic Welfare Conference there might be organized a clearing house of information on this subject available to the diocesan superintendent of schools, or advisory groups, or directly to the local pastor in the developmental stages of his building program. Hints may also be gleaned from the U. S. Office of Education at Washington.

Facing Reality with High-School Students

Sr. M. Lucia, S.C.P.

LET us insist upon ideals which are within reach of the students, and insist upon unswerving allegiance to these principles? Too great emphasis cannot be placed upon ideals of conduct, reasons for personal responsibilities, and a proper conception of our relation to God and our neighbor.*

Provide Wholesome Activity

This consideration will lead us to this fact; namely, that these young people want to live richly and gloriously and enjoy the adventure that life brings to them *now*. To recognize this natural and commendable spirit of youth instead of repressing and thwarting these legitimate desires and God-given tendencies is to face the reality of the situation. We must teach the students to have principles — “life rocks” — that will capitalize these powers to some lasting good, and direct their forces for the building up of worthy citizens for earth and for heaven. Our task is not an easy one. The worth of the individual soul must be the propelling force in undertaking the work. This “face to face with reality” means a moral and intellectual warfare, but on our crest is blazoned the royal insignia, “*Caritas Christi Urget Nos*.” Could we have any greater assurance of victory?

To deal successfully with the troublesome child, is a test for the real teacher. It is in such circumstances that wise direction and sympathetic foresight are most needed on the part of teachers. These pupils are usually not self-assertive, and sometimes may even appear listless, not interested, and at times incorrigible. A skilled, devoted, and self-sacrificing teacher, whose remedial measure will be proper guidance joined with the greatest tact and foresight, will be required in dealing with each case to prevent discouragement and subsequent failure. Only those teachers who have sympathetic understanding of the problems of these boys and girls will be able to meet this situation of “reality,” and save to the world the usefulness which lies buried under present discouragement.

Skill will then be required to discover the secret bent or talents of those boys and girls. Having gained this information, the teacher can use it to lead them into the light of self-understanding. Once this is done, she can remove the obstacles in the road of their progress. Discovered ability will bring the pupil the sense of achieving success and put him on the road to worthy living, for “nothing succeeds like success.” These secret talents or abilities may be unearthed by, as we have remarked, a battery of tests intelligently administered;

by tactfully eliciting the confidence of the pupils; and from conferences with parents or guardians of these backward pupils.

The work does not end with applying a remedy to the class with the low I.Q. Frequently, the great problem is that of motivating the superior pupil, who because of his ability to finish tasks easily, has a great deal of time for mischief. In handling these various problems, there must be due regard for the age and the capacity of the pupils. After determining the causes of failures, and receiving the confidence of the pupils through an appeal to their interests, procedures may be adopted for the direction of their powers and possibilities.

Our schools do not lack activities both spiritual and physical for the development of the whole child, and the awakening to newness of interests. Sodalties, the League of the Sacred Heart, Catholic Student Mission Crusade, Music Club, Literary Organizations may serve as powerful factors given in every Catholic school for the cultivation of a generous, unselfish attitude in fostering a spirit of cooperation, of service and encouraging leadership on the part of students. In high schools of any size, literary clubs offer an excellent means of expending energy in debates, plays, declamations, and the publishing of the school paper. The glee club and orchestra give an opportunity to those musically gifted. Art clubs and home-economic societies have their advantages for the students, who are artistically and domestically inclined. Such organizations make a strong appeal to pupils of high-school age, who are eager to participate in them. The major part of the work and the directing of activities, should, however, be done by the pupils themselves — the teacher should be but the guiding power; and her best work will be accomplished by thrusting upon the pupils the responsibility of carrying out the programs, projects, and undertakings of the different organizations.

Such projects do not win immediate response. They afford the student an opportunity for developing initiative, self-reliance, and a sense of responsibility — in other words, preparing for the life he must meet when he leaves the school.

Encouragement Necessary

In the new adventures of a pupil praise is more effective than censure for his few mistakes in the carrying out of extracurricular activities. Sometimes the most delinquent will strive to rise to the level of the expectations of the most critical teacher. Having at heart the best interest of each child will tend to create a sympha-

*Concluded from the December Issue.

thetic attitude of teacher and pupil and to make the problem of adjustment easy. Too much insistence cannot be laid on the need of competent teachers — teachers with tact, who will give the proper guidance to the impulsive and who, while they sympathize with and understand the children, are at the same time intent upon molding their charges into men and women of will and character.

While building upon and extending this habit formation to wider ranges of action, teachers should add new elements to the training. An effort should be made to impress upon pupils the beauty of virtue and service. This may be done by encouraging the pupils to investigate, and to apply themselves to "purposeful living." The importance of character building cannot be overestimated. Let pupils learn that character formation is not based on mechanical training. It teaches respect for human personality, and shows that the source of conduct is character. To make our education effective depends upon knowledge, upon habit formation, upon attitudes and ideals. Our motto should be in spiritual as well as temporal training, "a minimum of theory and a maximum of practice." This fact should be impressed upon pupils. The moral ideal must ever be kept in the fore, for where the religious attitude is lacking, education is of little value. Living is worth while only in the pursuit of a worthy idea, in obeying the dictates of conscience.

Personality and the School

The teacher cannot cultivate too much respect for human personality. In this age of plasticity each thought and act readily leaves its impress on character. The first regard for personality should, of course, be taught in the homes, but if it receives no attention there, it devolves on the school to supply the training which the home has neglected. Self-reliance in conduct, honesty, independence in thinking and acting, respect for the rights and property of others, and above all the

true relationship between the child and his Maker must receive special attention. Who will presumptuously offer a definite method in this delicate God-imposed work?

Courses and methods are not lacking, but do we make the personality of our Divine Lord the center of our teaching? Bound as the teacher is by state requirements, is not the training in the three R's stressed more than the raising of pupils to the level of service. Can we say that our training of the unadjusted as well as of the adjusted pupils is deeply religious? Does religion live in the motives of our students? Does its force penetrate, animate, and influence every subject taught in our schools? Our Catholic schools offer untold possibilities for teaching for "complete living." Do we avail ourselves the excellent opportunities offered for training?

Let us stress the love of the true and the beautiful; abounding health; physical and mental alertness; and social efficiency.

It is well to bear in mind that facing reality is good for teacher and student alike, and ought not to be removed from our lives. Let us sublimate the hindrances we meet to accomplish the end that God had in placing immortal souls under a teacher's supervision. The remorse experienced by the teacher described in Chapman's introductory chapter to his book on secondary education, will not then be ours:

"Greeting his pupils, the master asked:

What would you learn of me?"

And the reply came:

"How shall we care for our bodies?"

How shall we rear our children?

How shall we work together?

How shall we live with our fellow men?

For what ends shall we live?"

The Christian adds:

"How shall we learn to love and serve God?"

How shall we prepare for heavenly citizenship?"

The Value of Nature Study

Sister M. Colombiere, O.S.D., A.B.

Editor's Note. God is the Author of Nature. Study of Nature should increase the child's comprehension of the wisdom and goodness of God our Father. These are the ideas developed by Sister Colombiere in the following article.

ONE of the most necessary things for us in this life is a knowledge of our environment. We have been placed here amid fields and trees, flowers and plants, hills and dales, birds and animals, rivers and lakes, and it is the design of the Almighty that everything with which we come in contact should contribute to our final union with Him. How are we going to cooperate with this divine plan if we neglect the study of nature?

Although we are working for a future end, we must never forget that we are living in the present. "What has the study of nature to do with the present?" You may ask. Without stopping here to speak of our physical dependence upon nature, which is obvious, we shall speak only of the ethical value of an acquaintance with nature. Does not the mere sight of God's own unhampered land with its stretches of green fields dotted here and there by trees of every description and flowers of every hue, the beautiful butterflies and birds fluttering and flying about, the distant hills and wonderful sky above, lighten your spirits till you just bubble over with joy, then raise your heart to heaven to that

wonderful Creator and say, "Lord, it is good for us to be here?"

When we go a little deeper into the study of nature, we find that everything created has been given certain laws to follow. Looking about, we find that these laws have ever been adhered to in their minutest detail. How is it that these laws are so perfect? By whom were they made? Surely they must have been made by One who is perfect Himself, for the product cannot excel the producer. But there can be no perfect being other than God. Therefore, there must be a God and we being subject to natural laws must be subject to this God. If everyone would really spend a little serious thought upon nature, there could not possibly be a single person in his sane mind, an atheist. Are we not seeking to have those under our charge know this God that they may love and serve Him? If nature study can do this so forcibly, why not give it its proper place in the curriculum?

Besides its moral value, all, I am sure, will admit its aesthetic value. We all have a craving for happiness and I believe it is in God's design that we should try to fulfill this in all legitimate ways, for God is not a God of gloom, but rather a God of love, the tenderest of Fathers, Who must rejoice when He sees His children happy. The pursuit of happiness depends upon the power within us, the power to see and enjoy beauty. Many there are who can take a trip through some of nature's wonders and declare they have seen all there was to be seen, while others of the same company declare they have not seen half. Which had the happier trip? The latter of course, for they were trained to see and enjoy beauty and therefore had not and perhaps never shall have time to see all there is to be seen. The lovers of nature can see beauty wherever they are placed, but this world surely must be barren to those who are not lovers of nature. It is to nature that the artist looks to produce his masterpieces. Those pictures which are truest to nature are the most beautiful. How have the wonderful color combinations, which not only adorn the home, but also the person, been selected? Simply from the study of nature. Draw close to the flowers growing in the fields. Look carefully at one flower. Notice the colors and particular shades of which it is composed. You will find no clash of color; no, nothing but beauty. Now notice the surroundings of this flower. Can any of man's creations improve the harmony?

Nature study affords great opportunity for the development of the powers of observation. Since knowledge secured through observation is most impressive and therefore most lasting, it behooves us to cultivate this power. When we become interested in nature we do not stop at mere observing, but we are led on to use the highest power we possess; namely, our reason. Take the case of a child who sees his dog bury a morsel of food. If this child is interested in this animal, the question, Why? will indeed present itself. The child is then set to thinking. He may reason thus: If the dog

doesn't care for the food why does he take the trouble to bury it? Since he has gone to this trouble, perhaps he is not hungry at present and may desire to save it until later on. If so, it will be necessary for the animal to have some way of finding the exact spot. The child may then decide to be on guard for the test. The dog finally comes along, head down, sniffing. He goes to the exact spot, digs for a second or two, then walks away with his choice tidbit in his mouth. The child is now elated to think he has discovered something for himself and this satisfaction will probably lead him on to do greater things. Was it not thoughtful reflection upon the bird that gave rise to the invention of the aeroplane.

There is perhaps no other lesson better suited for correlation than lessons on nature. Take for example a lesson on cotton. When presenting the children with a colored picture of a cotton field in blossom, you awaken an appreciation of art. During the lesson, it will be necessary to bring in geography with the use of a map to show where the plant grows, the route taken in shipping it to the towns and cities where it is to be manufactured into cloth and articles of various needs. History also lends itself to this lesson. Did not the production of cotton have a great deal to do with bringing on our Civil War? As for music, think of all the southern songs that have a setting in the cotton plantations. The lessons also can be correlated with sewing, for cotton cannot be treated the same as wool or silk. Drawing may also be employed to advantage. The simplest spray may be sketched, or bales of cotton may be drawn in the desired perspective. There can be no question of its correlation with all branches of English. I might go on telling more, but I think sufficient has been said to prove the value of nature study not only in that it lends itself so admirably to correlation with other subjects of the curriculum, but also on account of its practical and cultural values in general.



A Pastor's Comment

To the Editor:

The November issue of the CATHOLIC SCHOOL JOURNAL (page 307) has an essay by Sister M. Laetitia which contains these words: "The word 'personality' connotes that charm, vitality, courage, and sweetness which make the child love what the Religious loves. What the teacher is, not what she inculcates, stimulates real growth in the pupil. 'The teacher makes or mars the school. We may speak as we will in the classroom, but it is what we are that is impressing itself all unnoticed on the plastic mind of childhood.'" Golden words which all teachers should ponder. If a teacher is noisy, grouchy, ill-tempered, the children necessarily will adopt the same spirit. The school cannot be a success, if fear replaces love and sweetness of temper. Why do some children prefer to perform the most difficult work at home, at play, much rather than to go to school? Is not harsh treatment the cause? In my school days every schoolroom had an abundance of switches. Some of the boys did not feel satisfied if a day passed without being flogged. Study they did not, and not a few became outcasts. Christ won the multitude by kindness and sweetness of temper. There is no other way to win the good will of the children.—*Rev. Raymond Vernimont, Denton, Texas.*

Useful Books on Pupil Activities

John P. Treacy, M.S.

THE growing tendency of referring to extracurricular activities as "allied activities," "associated activities," "cocurricular activities," and "extra-classroom activities," is probably indicative of a changing attitude toward this phase of schoolwork. First a spirit of suppression, then of tolerance, and finally of assimilation as a part of the regular school program — this is the history of this popular movement.

Such changes are not without their problems, however. Many teachers and administrators who were trained to regard these activities as "extras," must now assume the responsibility of sponsoring clubs and other types of organizations. Newly trained teachers are given responsibilities of leadership which require a finesse comparable to that needed for the most trying of high-school problems.

Since this field is relatively new, definite standards are far from numerous. Leaders in the secondary field are helping much through their writings. Administrators and teachers must blend the practicality of their experience with the theory of these writers until more definite procedures are available. School people must continue to refine their techniques until these "extras" have established themselves among their curricular neighbors. It is hoped that the following bibliography will be useful in effecting this transition.

The Students Viewpoint

Our High-School Clubs, by Lura Blackburn (Macmillan, 1928, 253 pp.), discusses extracurricular activities from the point of view of the students themselves. Under the direction of an adviser the students of Oak Park (Illinois) High School describe their school activities. In addition to imparting valuable information the students impress one with the loyalty, enthusiasm, and idealism in which it is written.

According to these youthful writers, "the youth who is attending school is preparing for life. At the same time he is living—living some of the happiest and most vivid years of his life. The classroom looks almost entirely to his preparation for later life; outside activities offer him the opportunity of living a part of his life now which cannot be lived over again. The high-school boy and girl need something to keep them alive, and to keep their youthful desire for activity in the proper channels. The three R's do not always furnish sufficient excitement or diversion for the three W's, (Wim, Wigor, and Witality) which abound in the high-school boy or girl. The club furnishes the safety valve for all this youthful exuberance and benefits the student at the same time that it give wholesome pleasure and entertainment and keeps him from less wholesome pursuits. In the high school where there is a complete club system, there is less chance for high-school fraternities, and the student has no excuse for participation in these harmful organizations" (pp. 10-11).

Training in Social Behavior

Creative School Control, by W. S. Cox (Lippincott, Philadelphia, 1927, 320 pp.), takes the attitude that the school should be a training ground in good social behavior. It re-

commends methods for home activities, athletics, clubs, publications, and the like, in an inspirational way. The author's faith in the creative school is mirrored in the following lines: "Suppose that all the 13-, 14-, and 15-year-old children of this country were in progressive junior high schools. This would mean that nearly seven million boys and girls in early adolescence were taking active parts in the life of communities better than any adult society we have ever known. Now suppose that even half of these should continue through creative senior high schools. Then in any one high-school generation we should have ready to enter adult civic life one tenth of our entire population, ten and a half millions of youth, sweeping along with irresistible momentum in the resourceful and skillful, purposeful and confident, idealistic and comprehensive execution of a program of action that will bring to pass the better day of social and individual welfare and the epoch of general good will" (p. 297).

Socializing Through Practice

Each chapter of *Socializing The Pupil Through Extra-Curricular Activities*, by Thomas M. Deam and Olive M. Bear (Sandborn and Co., New York City, 1928, 324 pp.), suggests some definite means of socializing pupils through practice. The carefully planned objectives for each type of activity are applied to concrete problems. Annotated bibliographies furnish a summary at the end of each chapter, and at the end of the book.

An excellent summary of points is found in Appendix A, where are classified the findings on ten problems. One of these problems will illustrate:

"Problems that arise in the management of extra-curricular activities. The American Educational Digest (29:392), earlier referred to, lists ten problems reported by principals:

1. To get adequate financial support.
2. To find sufficient time.
3. To secure trained faculty advisers.
4. To restrict the number of activities.
5. To regulate student participation.
6. To develop student interest and initiative.
7. To keep activities from lowering scholarship standards.
8. To secure proper facilities — grounds, rooms, and equipment.
9. To keep legitimate organizations from becoming social groups.
10. To eliminate outside interference."

A Unified Program

Riverda Harding Jordon in *Extra-Classroom Activities In Elementary And Secondary Schools* (Crowell, New York City, 1928, 302 pp.) develops each branch of extracurricular activities from the point of view of the elementary, the junior high, and the senior high school. She considers them as forming one unified program. The sample constitutions found in the appendix are suggestive for those interested in devising similar documents.

Miss Jordon classifies the activities under six heads: Semi-curricular, departmental, civic welfare, hobbies, society, and auxiliary. Under Semi-Curricular Organizations are debate, forensics, publications, athletics, and musical organizations. Under Departmental Organizations are such clubs as literary, French, Latin, German, Spanish, history, geography, science, radio, nature, botany, biology, and penmanship. Among the Civic Welfare Organizations are the school government, the

council, the senate, the assembly, the big brothers, the girls' welfare, the traffic squads, etc. Hobbies include camera, checkers, chess, bird, canoe, hiking, travel, book-lovers', short story, mythology, story-telling, public speaking, press, scenario, puzzle, wild flower, astronomy, sketch, cartoon, gift, aircraft, and other clubs. The Society group includes class organizations, dancing, luncheons, spreads, parties, banquets, and the like. And under the Auxiliary are the Junior Red Cross, The Boy And under the Auxiliary are the Junior Red Cross, Boy Scouts, Campfire Girls, Y. M. C. A., Hi-Y, Sunday School, and Bible-study organizations. (Table I, p. 18.)

Training American Democracy

To quote from the introduction by Alexander C. Roberts and Edgar M. Draper in *The High School Principal as Administrator, Supervisor, and Director of Extra-Curricular Activities* (335 pp., D. C. Heath and Company, New York, 1927); "The fundamental principle underlying this course in extra-curricular activities has been threefold: to show, first, that there is a concept of American democracy; second, that the American high school is a part of this concept of American democracy in that it is the accepted training instrument set up to prepare American youth for responsible citizenship in this democracy; and third, that extra-curricular activities are the foremost elements in the high-school program for reaching this supreme objective."

There is probably no book in the field which more carefully considers this social point of view.

Definite Principles Discussed

Extra-Curricular Activities in Junior and Senior High Schools, by Joseph Roemer and Charles F. Allen (233 pp., D. C. Heath and Company, Boston, New York, and Chicago, 1926), for the most part is a series of outlines. Most of the chapters are opened with a general discussion of a topic; and followed by comprehensive and detailed outline. The latter feature and the comprehensive bibliography should prove interesting to college teachers of this subject. The outlines also provide a valuable check list of points for sponsors and administrators. Besides the usual topics, the author includes thrift, health, teachers' meetings, scout work, libraries, commencements.

Among the principles of administration mentioned (pp. 39-40) are: (1) The program should, as a rule, grow out of curricular activities and should be developed as the pupils and the school feel the need for it. (2) There should be a definite time allotment in the school's daily program, a procedure which raises these activities to the plane they deserve. (3) Each pupil should be allowed to select some activity that will satisfy his interests and needs. (4) Each activity should have a faculty member as its sponsor, to guide and direct it. (4) Each member of the faculty so far as possible should be interested in some one or more activities. (5) All activities should be chartered by a central body selected by the school (under faculty guidance and approval) and directly responsible first to the student body. Only such activities should be chartered as fulfill some worthy purpose in accord with the school's policies and as are not already served by an existing organization. (6) There should be a central organization for budgeting and auditing all extra-curricular and curricular activities, and the means of a careful checking up should be specific and definite. (7) Participation should be stimulated and limited by a point system.

Administrators will find *Extra-Curricular Activities*, by E. H. Wilds (273 pp., The Century Company, New York, 1926), especially helpful. It is concerned with problems of a general nature, such as definitions, development, problems, and dangers of extra-curricular activities. The suggestions for financing an activities program are exceedingly practical and useful.

A Complete Book

In *A Handbook of Extra-Curricular Activities* (402 pp.

Barnes, New York City, 1926), Harold D. Meyer carefully considers the objectives, scope, and values of each activity. Considerable theory is given in each section. The fullness of the bibliography for each type of activity, the suggestive programs for clubs, and the completeness in the lists of activities, make this book one of the most valuable of all works on extra-curricular activities. The definite references and suggestions accompanying each type of activity discussed make it invaluable in the professional library of a school.

The following principles precede the opening chapter (Introduction, xiv):

"All activity should minister to the further advance of the cardinal principles of secondary education in student life. Extra-curricular activity may be enthusiastically encouraged through extra-curricular channels. Where there is a felt need for a particular activity, do not lose the opportunity to foster and promote it. Do not expect too much all at once. Go slowly. The activity is not a failure because it is not all it should be at the start. Sound beginnings are conducive to best and lasting results. Forced activity cannot expect enthusiastic support. If there is student and faculty interest the activity will thrive. Develop faculty support and student interest. It is well for the principal to have firm control over all situations. This does not necessitate despotism. Invisible leadership guiding, directing, and advising is worth while. See that the program of activity is a "do" program. Activity is essential in adolescence and conducive to health, all-round growth. Study the local situation, condition, and need. The activity sponsored in one place may not succeed in another. Local conditions alter activity. It is not necessary to sponsor every activity suggested. In fact, the best plan is to select a few of interest and give them full and wholesome expression. Note tendencies to overdo activity. Too much time may be wasted, unlimited participation may lead to excess. And improper administration may be harmful in influence. Trend the practices into the full development of school morale. The test of value may be made in the degree of production of splendid morale. Appreciate adolescence. It is a wonderful stage in life. Know its fundamental characteristics. Study its trends. Apply its force to modern conditions. Believe in youth. Believe in the mistakes of youth. Utilize them for producing better character and training in citizenship. All of these activities should create the best through avenues of happy administration, sympathetic guidance, wholesome leadership, and above all else, in the spirit of youth."

For Administrators and Teachers

Henry C. McKawn has attempted to present in brief the principles, purposes, and values of extra-curricular activities, and to suggest possible solutions in *Extra-Curricular Activities* (617 pp., Macmillan New York City, 1927). After reading the book, one feels that he has gone a long way toward accomplishing his purpose. The book perhaps is the best in its field as a comprehensive study for administrators and teachers. There should be at least one in every high-school library. It should prove most valuable for use as a college text.

The outline of the first chapter shows the author's definite plan of procedure and summarizes the principles underlying extra-curricular activities.

"Two theories of education: (1) Knowledge constitutes education. (2) Knowledge and practice must go together. The objectives of extra-curricular activities: (1) To prepare the students for life in a democracy; (2) to make the students increasingly self-directive; (3) To teach coöperation; (4) to increase the interest of the students in the school; (5) to foster sentiments of law and order; (6) to develop special abilities. Basic principles underlying extra-curricular activities; (1) The student is a citizen of the school. (2) The school must have a constructive program. (3) Extra-curricular activities should help motivate the regular work of the

school. (4) These activities should be given school time. (5) The entire school should participate. (6) These activities should be considered in the regular program of the teachers. (7) The teacher sponsor must be an adviser and not a dominator."

Describes Social Practices

Extra-Curricular Activities, Part II, of the 25th Year Book of the National Society for the Study of Education (Public School Publishing Co., Bloomington, Ill.), is an extensive study of extra-curricular activities by sixteen leading authorities in the field of secondary education. The book deals with activities as they appear in junior and senior high schools, with brief mention of practices in the elementary field.

Its descriptive articles show the status of theory and practice relative to such problems as extent of participation, teacher advisers, financial administration, pupil participation in school government, publications, honor societies, assemblies, athletics, music, dramatics, debating, and clubs. The many descriptions of local practices in different types of schools should be suggestive to those contemplating a reorganization of their activities program. One can hardly escape being stimulated by such a comprehensive study.

Principles Discussed

Leonard V. Koos contributes the salient findings of recent theory and practice concisely and attractively in *The American Secondary School*, chap. XVI (Ginn, New York, 1927).

The five most commonly mentioned values are: Training in some social-civic-moral relationship (mentioned by 37). Recognition of adolescent nature (24). Socialization (23). Training for leadership (22). Improved discipline and school spirit (21).

The following obstacles were mentioned: Extent of participation; antisocial practices; supervision; economic considerations; outside interference.

The author lists many principles of organization. These five were mentioned most often in the literature canvassed: Guidance and cooperative leadership rather than complete direction; membership equally open to all; participation by all students; under school direction and control; wide variety of activities; leeway for individual student choice.

After classifying the clubs mentioned into certain groups, the author found these mentioned most often: Civic-social-moral; physical and athletic; musical; scientific; journalistic.

For Junior High Schools

In chapter XII of the enlarged edition of *The Junior High School* (426 pp., Ginn, New York City, 1927), Mr. C. A. Koos has designed to show the application of extra-curricular activity to the junior high school. The author explains that there is a special need for an activities program in these grades, because of the social nature of adolescent youth. Readers of this chapter will find many specific suggestions for administering the programs in the junior-high-school grades.

Paul W. Terry's *Extra-Curricular Activities in the Junior High School* (122 pp., Warwick and York, Inc., Baltimore, 1926) is small but valuable, especially for administrators. The author presents current practices of administration and supervision in 83 junior high schools. By grouping the schools according to sizes, he brings out differences in practice which seem to be conditioned by numbers.

Ralph W. Pringle emphasizes the adjusting of extra-curricular activities to the nature of adolescent youth in *Adolescence and High School Problems* (529 pp., D. C. Heath and Company, New York, 1922). Some of the means mentioned for utilizing youthful impulses are literary societies, debating societies, journalistic clubs, and assembly programs.

Emma V. Thomas-Tindal and Jesse D. Myers in *Junior High School Life* (287 pp., The Macmillan Co., New York and Chicago, 1925), aim only to record how the Holmes Junior High School, Philadelphia, is striving to educate for a

real democracy. Guidance, curricular and extra-curricular, is a feature of the system used. The guidance function of club work is extremely interesting and suggestive. The extended list of clubs, enumerated under the departments sponsoring them (English, mathematics, etc.) should be unusually helpful for department heads and for sponsors. The cardinal principles of education underlie the aims of the activities program.

Student Control

Extra-Curricular Activities in High School, by Charles E. Foster (222 pp., The Johnson Publishing Company, Richmond, Va., 1925) savors of practicality, simplicity, and definiteness. Busy school people will find this work a good means to acquire a maximum of usable suggestions and theories with a minimum of reading. While the entire subject is covered in an interesting manner, special mention should be made of the author's treatment of student participation in high-school control. The descriptions of actual club organizations will prove helpful to any teacher having advisory responsibilities.

Literary Societies

The bulletin *The High-School Society*, by Harold D. Meyer and Clara B. Cole (56 pp., University of North Carolina Press, Chapel Hill, N. Carolina, 1924), was prepared for use in extension work at the request of club leaders in the field. It offers valuable suggestions to leaders of literary societies. The opening pages, devoted to a discussion of the status and the purposes of clubs, are followed by suggestions for organizing and carrying out programs. The model constitutions, the list of topics for discussion, and the list of plays adapted to high-school use reflect the practical tone of the bulletin.

One Man's Experiences

While *The Trail of Life in College*, by Rufus M. Jones (201 pp., The Macmillan Company, New York and Chicago, 1929), is not a treatise on extra-curricular activities, it is a good reminder for educators of the far-reaching influence of school associations. Written by a man who reviews his college experiences after a lapse of some 40 years, it is a charming autobiography which brings out the contrast between college life yesterday and today. The author emphasizes the effects which certain personalities had on his own philosophy of life.



AN HISTORIC ANECDOTE

At the Knights of Columbus dinner given in Milwaukee recently in honor of Dr. Muench, the newly elected rector of St. Francis Seminary located in a suburb of Milwaukee, Msgr. Goral was one of the speakers of the occasion.

Dr. Muench being a small man in size, he referred in a somewhat lighter vein to the great characters in history who had been small of physique. He recalled a famous encounter between Prince Bismarck and Dr. Windhorst in the Reichstag during the days of the Kulturkampf in Germany. Bismarck had persecuted the religious Orders with a relentless energy. Dr. Windhorst, who led the Centrist party of his day, was equally vigorous in his opposition to the Bismarck policy.

In one of the debates in the Reichstag, Dr. Windhorst, who was a fiery orator and a fearless advocate of the Catholic cause, assailed Bismarck with all the vigor of his being.

It so happened that Bismarck was a giant in physique while Dr. Windhorst was a small man physically. In a moment of anger and exasperation, Bismarck concluded to resort to a stroke of ridicule. He interrupted Windhorst by crying out: "Why, you little shrimp, I could take you by the nape of the neck and stick you into one of my coat pockets, and thus squelch you for all time!"

"That is probably true," replied Windhorst promptly, "but in that case you would have more brains in your pocket than you have in your head!"

Practical Helps for the Teacher

Editor's Note. On these pages we shall present summaries of and quotations from recent articles and books on the practical problems of the classroom teacher and administrator.

GRADE-SCHOOL PROBLEMS

Methods of Teaching Arithmetic

The following quotations are from the very useful *The Teachers Handbook* by Elsbree, Halsey, and Elsbree, published by the Bureau of Publications, Teachers College, Columbia University. It is a compendium on all sorts of facts that teachers may need. These ten questions and answers are taken from the 76 questions and answers on teaching methods under the heading of arithmetic. The book is divided into four main parts: the first containing questions and answers on teaching methods in various subjects and classroom management; the second deals with psychology, curriculum, tests and measurements, and similar subjects; the third part deals with educational administration, health and physical education, and vocational guidance; the fourth and final part deals with general information and miscellaneous facts. The book contains a good bibliography.

6. What two objectionable practices in the teaching of the addition facts are prevalent throughout the country?

6. (1) Teaching the combinations as pure abstractions independent of any concrete setting. Thus, the pupil is taught that 2 and 2 are 4 without being given an explanation or illustration to support it. (2) Teaching the combinations in such a way as to encourage counting. (153)¹

8. What is the objection to teaching an addition fact such as $2+3=5$, in the way shown on the following page:

Teacher: (Placing two blocks on a table) "How many blocks have I here?"

Pupil: (After counting) "Two."

Teacher: (Placing three blocks in another group on the table) "And how many blocks have I here?"

Pupil: (Counting) "Three."

Teacher: (Pushing the two groups of blocks together) "How many have I altogether?"

Pupil: (After counting) "Five."

Teacher: "Then two blocks and three blocks are how many blocks?"

Pupil: "Five."

—An illustration from Robert Lee Morton, *Teaching Arithmetic in the Primary Grades*.

8. This method of having the pupil count each group of objects separately and then count the total, encourages the use of counting as a means of finding the sum of two numbers. Having learned how to find the sum there is no motive for his retaining it in his memory. (153)¹

11. Should the primary number combinations be taught as something to be reasoned about or as simple facts to be learned and remembered?

11. As simple facts to be learned and remembered. These combinations should be mastered so thoroughly that the correct response is automatic. The use of numbers and reasoning concerning them almost never occur together in life. (172)²

27. If a pupil fails to respond immediately to an addition combination presented in a flash-card drill, should the teacher:

a) Allow him more time?

b) Encourage him to guess?

c) Call on another pupil for the answer?

d) Tell him the answer?

e) Show him the answer on the reverse side of the flash card?

f) Have him read the answer from the reverse side of the flash card?

g) Call on him later for the same combination?

27. a) No. Extra time would encourage counting or some other roundabout procedure.

b) Never encourage guessing. A wrong answer tends to establish a bond as surely as a correct one.

c) Not a good method. Another pupil may hesitate or give the wrong answer, thus increasing the first child's confusion and uncertainty.

d, e, f) When a pupil does not know the answer, it is important that he be told it promptly and effectively. (153)¹ Any of these three methods is satisfactory. Probably having the child read it is the best. (Both combination and answer should be printed on the back of the card so that he may see it as a unit.)

g) Yes. He should be called on again later in the same lesson for the number fact which proved difficult, having made sure that he was given the correct answer at the time, as in method d, e, or f.

47. For any given example in division, is the short-division method easier for pupils than the long-division method?

47. The long-division form is easier for pupils because all the numbers used in the solution are in plain sight, whereas in short division the child must deal with quantities which he cannot see. (153)¹

48. When a child first learns to divide, using one-digit divisors, should he be taught the long-division or the short-division form?

48. The majority of schools in this country teach short division first for all examples with one-digit divisors. Long division is introduced as a means of handling divisors of more than one digit. Morton, however, recommends that the long-division form be taught for one-digit divisors at first as an easier method of acquiring facility in a difficult process, and that short division be introduced later as a short method, a timesaver. (153)¹

56. Should pupils always be required to check their work in arithmetic or should the answers be provided in the textbook?

56. Osburn lists the following arguments for and against providing answers in textbooks:

Arguments against providing answers:

a) Children will juggle figures in order to obtain the answer when they know what it is.

b) Children will work only to obtain answers and not for the sheer love of the task.

c) We are preparing children to solve problems in real life for which answers are not known and will therefore not be available.

Arguments in favor of providing answers:

a) Pupils juggle figures to an alarming extent even when they do not know the correct answers. It is the teacher's business to see that pupils do not juggle figures.

b) What sane person would ever want to solve a problem or work an exercise in arithmetic for any purpose other than to obtain the correct answer?

c) Checking is valuable and must be taught pupils. But the use of checking is particularly harmful when used too soon, especially in column addition.

d) The Law of Effect (Satisfaction) required that the child know just as soon as possible whether or not he has succeeded.

In conclusion, Osburn says, furnish correct answers until

¹Morton, Robert L., *Teaching Arithmetic in the Primary Grades*, Silver, Burdett and Company, 1927.

the exercises are well mastered. Then introduce and teach checking as a separate subject in the same manner as any other new subject. (172)²

65. What are the chief causes of the misunderstanding by pupils of verbal problems in arithmetic?

65. Osburn has listed the chief causes of misunderstanding of verbal problems as follows:

- a) Lack of vocabulary
- b) Failure to read or see all the elements in the problem.
- c) Failure to resist the disturbances caused by preconceived ideas.
- d) Inability to read between the lines.
- e) Failure to understand fundamental relations, particularly those of the inverse type.
- f) Failure to make a quick change of mental set.
- g) Failure to generalize on transfer meanings.
- h) Failure to interpret cues correctly.
- i) Responding to irrelevant elements. (23)³

76. What should be the size of the type used for figures in arithmetic textbooks for elementary children?

76. According to Thorndike (233)⁴:

- 12-point type for Grades III and IV;
- 11-point type for Grades V and VI;
- 10-point type for Grades VII and VIII.

²Osburn, J. Worth, *Corrective Arithmetic*, Houghton Mifflin Company, 1924.

³Buswell, G. T., "Summary of Arithmetic Investigations" (1927) II, *Elementary School Journal*, Vol. XXVIII (June, 1928), pp. 730-742.

⁴Thorndike, E. L., *The Psychology of Arithmetic*, Macmillan Company, 1922.

A GEOGRAPHY METHOD

Claire Merhoff, Opportunity School, Buffalo, N. Y., writes as follows in *The School Magazine*, Vol. XI, No. 10, Buffalo:

Very excellent results have been obtained in teaching geography to a special fifth-grade class of boys. We began the study of the United States by teaching its location, size, boundaries, surface, and drainage regions. Then blank maps were given to the boys and they very nicely printed on their maps the above-mentioned facts. Now by using a large wall map for reference we began the study of the Pacific group of states. First, we acquainted ourselves with the location, regions, climate, and natural resources utilizable there. We then printed on the blank maps the name of each state of this group, its chief products and cities. Each boy tried very hard to have his map look the best.

When we had finished the above work with the maps, each boy was directed to go to the wall map to point out each state in the Pacific group, name it, and tell its chief products and cities. All the boys could do this readily. Now we turned to our textbooks and read the story about these states to add more facts to our already acquired information concerning them. Proceeding the same as we had done with the Pacific states, we studied the other groups in turn. By the time we had finished, each boy had his map complete with the name of each state, its products, mountains, rivers, and chief cities. Besides, he had added to this visual knowledge a mental store of information, the facts his geography had given him. Every boy, now, on being told the name of any state could locate it on the wall map. He could also point out and name states similar to it in products or natural resources. To review "Our United States" we read such books from the public library as *Diggers in the Earth*. Along with the reading of this book we had slides about mining. This made the boys think of all the states that engaged in mining and what kind was done. How they liked *Diggers in the Earth*! Further review was carried on in reading stories about industry, agriculture, transportation, natural wonders like the Grand Canyon, etc. Slides were used along with this which again made us picture the states outstanding in these features. Last of all, an extensive study of New York state was taken up. Our boys know their geography individually as well as collectively and like it. To them, a state

is not just a state, but a part of a great machine along with others, yielding something vital to the prosperity of our great, busy country.

HIGH-SCHOOL PROBLEMS

LARGE AND SMALL CLASSES

Ruth M. Barns, head of English department, Cooley High School, Detroit, Michigan, writes in the *Detroit Educational Bulletin*, Vol. XIII, No. 3, regarding large and small classes in English literature. She says:

The aim of this experiment is to compare the results of teaching a class of forty 9A superior pupils in literature with a similar class of sixty equally high in intelligence.

The materials used were those regularly prescribed for the 9A general literature course in the high-school handbook of English. At Cooley we are teaching the *Odyssey* (Palmer translation), *Julius Caesar*, *Ivanhoe*, *David Copperfield*, and *As You Like It*.

For this experiment we chose the group project method because

1. This offers a possible means of encouraging superior students to work to capacity;
2. It places the burden of responsibility for learning upon the pupil;
3. It allows for the development of such valuable social qualities as initiative, independence, resourcefulness, originality, and cooperation;
4. It provides a natural situation for the use of oral and written composition in a literature class;
5. And this method is possible only when there is available a room equipped with tables and chairs, which we are fortunate enough to have.

We were able in one of our regular classrooms to place seven tables and allow ample space for the teacher's desk and 60 straight-back chairs. In the class of 40 we used tables with 8 at each table, and in the class of 60 we used seven tables with from 8 to 10 at a table.

In organizing the class the first step was to elect five group leaders in the small class and seven in the large class. These in turn chose the members of their groups. Study guide sheets were provided each pupil directing the procedure for pupil, group leader, and teacher. Our first classic was the *Odyssey*. Through their study of Greek history in 9B and through certain myths read or told to them in the elementary grades, the pupils already had some background for the study of this epic. They were, consequently, receptive to the suggestion that the *Odyssey*, depicting as it does the life of the ancient Greeks, would be more meaningful to them if they knew more about the environment and living conditions of these people than they would glean from the *Odyssey* itself. The study guide sheets gave a list of suggested projects.

The first day, before we started organizing, the pupils agreed to read the *Odyssey* outside of school during the opening week. After the organization into groups was completed, the students were ready to be introduced to the 60 library books dealing with all phases of ancient Greece, which we had secured for a period of four weeks from the Monnier Branch of the public library. At this point the classroom became an informal workshop with group leaders presiding over their various groups and helping their groups to decide what their contribution would be to the class as a whole. When each group had chosen its project or projects, the leader proceeded to discover how each member could best use his talents in contributing to the group as a whole. A well-rounded and diversified program was the aim of each leader. The teacher then assisted in apportioning the library books to the various groups according to their needs. They were to gather all the facts relating to their particular project, first from the *Odyssey* itself and then from the library books.

By the end of the second week of work on the projects, the

groups were ready to present their programs which included floor talks, drawings, booklets, slides, original stories after the style of Homer, group and individual production of original plays, group construction of art maps, exhibits of soap, clay, wood, paper, and cardboard construction of Greek dwellings and public buildings, ships, weapons, tools, furniture, foods, occupations, etc.

In the meantime, while the programs were in progress, outside of school the groups were working upon the next phase of the work, the discussion of the *Odyssey*. The chapters of the epic were divided among the various groups. They were to be ready to present these in order at the beginning of the fourth week as soon as the third week of project programs was ended. The remaining three weeks of the six allotted to the *Odyssey* were spent in this manner. The chapters were presented in various ways by

1. Questions prepared for the class to answer;
2. Summaries of important points;
3. Oral tests on pronunciation and identification of proper names;
4. Prepared oral readings for appreciation;
5. Oral reproduction of dramatic incidents;
6. Dramatization;
7. Talks on phases of the literary style of Homer;
8. Reviews of social customs or revealed in the various chapters.

The teacher's part in this first unit of work was

1. To lay careful plans before the experiment ever began;
2. To stimulate these superior pupils to work to capacity in both quantity and quality of accomplishment;
3. To help the pupils check results by informal and standard tests.

During the study of the *Odyssey* the teacher was very much in the background. There were no formal teacher-directed recitations, and there were no drills and no review for the mastery of facts. This was not the case in teaching Julius Caesar. Here, the project work was done entirely outside of class, while in class the teacher led the class discussions of the play, reviewing at intervals. Three weeks were set aside for Julius Caesar, two were spent in class discussion of the play, and one was given over to the presentation of projects.

These two experimental classes followed the same time-allotment for the classics as did the twelve other 9A general literature classes which were taught by five other teachers in the conventional class procedure of question, answer, review, and drill under teacher control with no background project work. At the end of each unit all fourteen of the 9A classes took a 100-point examination of the objective information type, prepared by a committee of 9A teachers, who were guided by available standard tests. The results of these tests over both units of work follow:

First of all we have a comparison of the median scores of the school test made by the small class and large class in both the *Odyssey* and Julius Caesar. There are two points to note:

1. The median scores 82.7, were identical in both classes on the *Odyssey* test.
2. The large class made only one point less in the median score of 88 than did the small class, 89, in the Julius Caesar test. A comparison of the median scores of standard tests on the *Odyssey* and Julius Caesar, made by the two experimental classes, follows. In each test the mid-scores were the same for the class of 40 as for the class of 60. The standard test for the *Odyssey* was much easier than our school test, resulting in a median of 89; for Julius Caesar it was more difficult, resulting in a mid-score of 71. The Julius Caesar test called for certain facts regarding the history of the development of drama which we had not touched upon.

We will next see the comparative median scores of the two experimental groups and twelve others on the two classics studied. Certain difficulties attendant upon the opening of a

new school made it impossible to provide a control group of x pupils. This comparison, however, has some bearing upon the aim of this experiment in that it shows that these x pupils by spending three weeks on the *Odyssey* by pupil presentation and three weeks on background work as compared to the six weeks of intensive work by teacher presentation in the twelve other classes, have not suffered, so far as objective tests can measure, when their median score of 82.7 was eight points higher than the median score of 74.7 made by the other twelve classes. Of course, it would be kept in mind that the majority of x pupils were in the experimental classes. It will be noted that in the Julius Caesar results, median scores for the experimental sections, 88 and 89, were fifteen and sixteen points higher than the median scores of the twelve other sections. The better results in the Julius Caesar test may indicate that pupils absorb more literary knowledge under teacher presentation of material than under pupil presentation.

It will, also, be a matter of interest to observe the spread of the scores in the experimental classes as compared with the twelve others. This was similar in the results of both the *Odyssey* and the Julius Caesar test. This seems to indicate

1. That our groupings were imperfect, Students were selected for the experimental groups largely upon the recommendation of their English teachers in the previous 9B grammar and composition course. We find that a pupil's achievement in grammar and composition is not always indicative of equally high achievement in literature.

A careful check of the pupils in the experimental sections whose scores are below the school median shows that each one of them has poor work habits. This graph also shows that, while the majority of x pupils were in the experimental sections, there were pupils in the x -y classes and y classes who did as well.

We may conclude from this experiment that

1. The x pupils working on the project basis did better work than the rest of the school, but whether they did better than x pupils working on a conventional recitation basis would have done was not determined because of the lack of a control group;
2. It is possible for a teacher to obtain as good results in the teaching of literature to a class of sixty 9A superior pupils as to a class of 40 equally intelligent.

Since this paper was presented, this experiment was carried on to completion. Subsequent tests over *Ivanhoe*, *David Copperfield*, and *As You Like It* confirm the conclusions reported upon in this paper.



No School for 500,000 Children

The Children's Bureau of the Department of Labor has discovered that more than 500,000 boys and girls between 10 and 15 years of age, work on farms in midwinter. How many more in summer is not known. The states that have more children out of school than any other are the states of Ku-Klux enlightenment.

Peace Program

Programs suggested for use in celebrating Armistice Day, Goodwill Day, and Memorial Day, which have the focus of attention placed on heroes of peace and avenues for world cooperation rather than military achievements, have been compiled by the education committee of the Women's International League for Peace and Freedom, and are available upon application to: the Women's International League for Peace and Freedom, Pennsylvania Branch, 1924 Chestnut Street, Philadelphia, Pa.

Songs, poems, plays, pageants, folk dances, selections from the writings of famous men, and topics for short talks and essays, are included, and are classified according to the age of the pupil.

School Vandalism

William George Bruce

A discussion of school vandalism scarcely comes within the range of a well-conducted parochial school, since the very spirit which it breathes, and the standards of righteousness to which it adheres, may render such discussion unnecessary. As a matter of information, however, it may be well to point to the fact that school vandalism is an evil which afflicts nearly all of the large city school systems, and which causes the public-school authorities at times, much concern and considerable expense. We have fortunately only rarely heard of such vandalism in connection with parochial schools.

The American youth is destructively inclined. He not only destroys many articles of value, which come in his way, but he is not even a respecter of the property employed in facilitating his education. In all the larger cities of the United States the school authorities are called upon once a year to appropriate money for broken windows and the repair of damaged school property. During the vacation months, the destruction is usually at its height. The repair bill runs into many thousands of dollars.

The regrettable fact is, that the destruction of school property is not so much due to the mere accidents of boy's play as it is to the spirit of willful destruction. Children must play sometime and somewhere, and accidents will happen. No one, therefore, would deal harshly with those who unintentionally have broken a window, defaced an exterior wall, or marred an interior decoration.

But, the investigations made by school authorities have proved that the larger fraction of the property damage is the result of the deliberate vandalism, sometimes engaged in with a vicious mania for destruction, and sometimes in a spirit of protest against established authority. So serious have these depredations become in recent years that in a number of cities the school authorities have appealed for police protection. The tendency in most school systems has been to secure relief through such caution and persuasion as may be exercised by those in charge of the pupils rather than through the aid of the police.

And here it follows that if the schools carry out the mission for which they are created, they must provide that training which will instill a proper respect for persons and for property. The boy who salutes the American flag in the morning and willfully destroys schoolhouse windows, or other property at night, is not a good citizen. He comes more nearly under the designation of a loafer and rowdy, who is not only a disgrace to his school, but a disgrace to his country as well. The parochial-school lad should be doubly concerned in conducting himself in an orderly and law-abiding fashion.

The question of how far the authority of the school extends in matters of discipline; namely, whether it extends beyond the confines of the school grounds, has come under the scrutiny of the courts. There is an impression that the authority of the school is null and void when the pupil is on the way to or from the school grounds.

The courts have, however, established the principle that the good discipline of the school is affected by the conduct of the pupil while in transit to and from the schoolhouse. Hence, the pupil while going from his home to the school, or on his return from the school to his home, is still under the authority of his teacher, and subject to the disciplinary regulations which the school may impose.

As already intimated, the parochial-school child is the recipient of religious and character training which place him above the temptations of the street and of the youthful rowdiness of the day. He usually demonstrates by an orderly and mannerly conduct that he has been taught to respect the rights of property as well as the rights of person. Such conduct makes for good citizenship.

An Important Conference

Kilian J. Hennrich, O.M.Cap.

The White House Conference on Child Health and Protection, section on recreation and physical education, held its first organization meeting in the Department of the Interior building, Washington, D. C., December 6. Those who had taken part in former conferences on the training of youth and outdoor recreation soon became convinced that this was not just another conference opening with clamor and dying away into oblivion. The matter submitted to the consideration of the conference and the quality and number of its members clearly indicated the importance which President Hoover attached to the subject.

This conference is to investigate: What is being done, what should be done in the future for the protection of American childhood, and how to do it. For this purpose the conference was divided into four sections as follows: (1) Growth and development, (2) medical service and health administration, (3) education and training, (4) prevention, maintenance, and protection of the handicapped. The last three sections are again subdivided into several committees. Section (2) comprises public health organization, communicable-disease control, milk products and their control, prenatal and maternal care, and medical service for children. Equally well organized is the third section on education and training. The several committees deal with the following important topics: Family and parent education, the preschool child, vocational guidance and child labor, recreation and physical education, and special classes. The last section will occupy itself with state and local organizations for the handicapped, physically and mentally handicapped, and socially handicapped — dependency and delinquency.

The committee on recreation and physical education, consisting of about 150 members, will engage in studying the extent and content of the following: Recreation and physical education in high schools, in elementary schools, and during the preschool age; recreation and physical education of school children outside of school hours, leadership training — professional and volunteer, and legislation existing or needed in this connection.

In all, it may be said that the field of child health and protection is fairly well covered and that the membership is carefully selected. More than a thousand men and women, most of them with a national reputation having had a long and successful experience and capable of rendering valuable service, have been drafted into the conference by its chairman, Secretary Ray Lyman Wilbur, M.D. The Catholic clergy and laity is well represented; so are the different professions. Yet, one feels that all surveys and reports that may be expected will not cover the whole child unless the recommendations to be made will take into consideration the moral life of our children. After all, physical and social happiness, no doubt desirable, are not of the greatest importance, although they may contribute to the moral and spiritual well-being of man.

New researches are not contemplated, since it is believed that the maximum coordination of present knowledge and activities may be achieved and recommendations made by those most familiar with their respective fields. The investigation has been limited to children up to 18 years of age.

The conference is pregnant with benefits to childhood, but the results of the work cannot be evaluated until the final meeting has been held in the fall of 1930.



—The cooperation of all Catholic colleges in the United States is being sought by the Catholic Association of International Peace, Washington, D. C., to further the organization of study clubs on international subjects.

Books and Publications

A Daily Thought from the Writings of Mother Seton

By Rev. Joseph B. Code. Cloth, Price, \$1.25. The Sisters of Charity of St. Vincent de Paul, Emmitsburg, Md.

Father Code, as is well known, is the author of Mother Seton's Biography. Accordingly, no one could be better chosen to compile a book like "A Daily Thought" from her writings than he.

Since Catholic education aims to make character fundamental, Catholic educators strive to inspire with epigrams found in biographies of the truly great a desire to follow the true, to make the true real, and to make the real holy. All of us need a guiding hand and occasionally we meet some chosen soul of God, who with a supreme humility, a tempered imagination suggests the Way with a thought she has felt and has carried through victoriously. Mother Seton has lived the high romance. We enjoy her consolations to her friends when they were in trouble, her deep understanding of their failures, of their petty vanities, false assumptions, of their very strife with themselves. Mother Seton is like someone to whom one may unburden his mistakes and in her find a sympathy which revives an eagerness to carry on despite failure. With her we find the road to sanctity a chivalric adventure.

Organic and Food Chemistry

By E. G. Culver and T. A. Rogers. Price, \$1.50. P. Blakiston's Son and Co., Philadelphia, Pa.

Chemistry furnishes the basis for all branches of dietetics. Although the problem of reaching the understanding of the unscientific minded is a difficult one. Organic and Food Chemistry approaches it fearlessly. It is an excellent handbook for the high-school economics or home-economics teacher. It packs an intensive amount of the really practical in scientific research into its combination of both the laboratory and the source material on the composition and the function of foods. The book is detailed enough to fulfill the requirements of a high-school foods course besides offering a splendid bibliography for further study. The subjects of baking powders, proteins, vitamins, and in fact all related food groups are presented in excellent fashion.

Field and Camp Notebook

Leather, loose-leaf pages. Price \$3.25. The Slingerland-Comstock Co., Ithaca, N. Y.

Field and Camp Notebook is a compilation of studies. The book is divided into departments which outline a study for each of the following: Trees, plants, mammals, insects, fishes, stars, and miscellaneous. And each department is handled by a nature specialist. A. A. Allen, Ph.D., professor of Ornithology at Cornell University, treats of bird study and contributes a key to the nests of common summer resident birds and a variety of descriptions which show how the different species build their nests. The few pages preceding his outline for observing a bird mentions the common types of birds with general descriptions of each. The outline is developed with space for students notes for the date the bird was seen, the name of the bird, where it was seen, (woods, border of woods, bushes, open field, and so on.)

The American Handwriting Scale with Manual and Record Blank

By Paul V. West, Ph.D. The A. N. Palmer Company, Chicago, Ill.

Dr. West, who is a specialist in educational psychology in the School of Education, New York University, has worked for many years in the field of handwriting research. He began work on a new handwriting scale early in 1928 with the assistance of a corps of clerical workers and with the active cooperation of teachers and supervisors whom he was able to reach through the wide contacts of the Palmer Method organization.

The Scale consists of seven specimens for each grade from two to eight, inclusive. Values for these specimens have been assigned on the basis of several different plans so that the interpretation may be adapted to any local marking system. It provides samples to measure both speed and quality. Specimens which are used in the scale were obtained through the cooperation of several hundred supervisors in city and rural-school systems and are actual samples of children's writing.

The 20-page manual accompanying this Scale gives in detail its characteristics, purpose, and range, as well as complete instructions for its use in administering handwriting tests, scoring for rate and

quality, and constructing frequency tables for pupil groups. A record blank with tables for range and quality scores, tabulations and computations, and a correlation chart is provided with the Scale.

Gregg Shorthand Manual

By John Robert Gregg. Anniversary Edition. Cloth, \$1.50. The Gregg Publishing Company, New York, N. Y.

A scientific presentation of the principles of Gregg shorthand in accordance with the latest pedagogical procedure. Shorthand is presented as a skill subject. The principles and word signs are arranged in the order of their frequency in business. Easy business letters can be introduced in the first chapter. The rules are simple, direct, and definite, and abundant drill is provided for each rule. In harmony with modern pedagogy, the rules have been relegated to their proper place—in the background of the learning process of a skill subject.

The principles are presented in 12 chapters, instead of the 20 lessons appearing in the present Manual, making possible a marked reduction in the time of learning. Prefixes and suffixes have been reduced to conform to the findings of scientific research, and are introduced in the order of frequency in business.

Each chapter is subdivided into three short, logical teaching units. The reading and dictation material has been more than doubled. The book contains 36 pages of graded business letters and sentences in shorthand, and 12 pages in type to furnish constructive practice.

BOOKS RECEIVED

The Child's Daily Missal. By Dom Gaspar Lefebvre and Elizabeth Van Elwyck. Black cloth, stiff covers, red edges; price, \$1.25. Benziger Bros., New York.

Ancient and Medieval History. By Carlton Hayes and Parker T. Moon. Cloth, 867 pages. Price, \$2. The Macmillan Company, New York, N. Y.

The Alpha Individual Arithmetics. Book III, Part I; Book III, Part II. Paper. Price, 40 cents each. Ginn & Company, Boston, Mass.

Short Scenes from Shakespeare. By I. M. Gray. Cloth, 371 pages. Price, \$1.60. The Macmillan Company, New York, N. Y.

New Laboratory Experiments in Practical Physics. By N. Henry Black. Cloth, 263 pages. The Macmillan Co., New York, N. Y.

Living Latin, Book 2. By C. C. Thursby and G. D. Kyne. Cloth, 623 pages. Price, \$1.80. The Macmillan Company, New York, N. Y.

Practices of Charity for Boys and Girls. By Ellamy Horan and Austin G. Schmidt. Paper, 315 pages. Price, 30 cents. Loyola University Press, Chicago, Ill.

Creative Drama in the Lower School. By Corinne Brown. Cloth, 222 pages. Price, \$2. D. Appleton & Co., New York, N. Y.

Seventh-Year Mathematics. By E. R. Breslich. Cloth, 280 pages. Price, 96 cents. The Macmillan Company, New York, N. Y.

The Blessed Friend of Youth (John Bosco). By Neil Boyton, S.J. Cloth, 218 pp. The Macmillan Company, New York, N. Y.

High-School Geography. By R. H. Whitbeck. Cloth, 574 pp. Price, \$2. The Macmillan Company, New York, N. Y.

Busy Carpenters. By James S. Tippet. Cloth, 88 pp. The World Book Co., Yonkers-on-Hudson, N. Y.

Directed Study Guide. By A. Leonhardy, G. W. Hogobrom, E. Van Patten. Paper, 64 pp. Price, 48 cents, The Macmillan Company, New York, N. Y.

Firehead. By Lola Ridge. Cardboard cover, 218 pp. Price, \$2.50. Payson and Clark, New York, N. Y.

PAMPHLETS RECEIVED

Apostolic Letter of Pope Pius XI on 1,000th anniversary of St. Wenceslaus, king and martyr of the Czechs. Translated by Thomas J. Vopatik. National Alliance of Bohemian Catholic of America, Chicago, Ill.

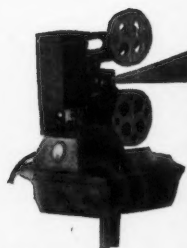
Individual Pupil Programs. By Paul R. Mort. Teachers College, Columbia University, New York, N. Y.

Record of Current Educational Publications. (Bulletin, 1929, No. 24, 128 pp.) Compiled by the Library Division, Office of Education, Washington, D. C.

Key Catalog for Parasites Reported for Primates With Their Possible Public Health Importance. By C. W. Stile and M. O. Nolan. Price, 35 cents. The Public Health Service, United States Treasury Department, Washington, D. C.

A Catholic Calendar. Small size for desk, wall, or pocket use. Commissariat of the Holy Land, Washington, D. C.

At the Snap of a Switch *Words become Reality*



Kodascope, Model A, the standard 16-millimeter projector for schools



DRIVING an airplane is like drilling a hole... The man who moves a massive beam with a crowbar, thus illustrating the principle of lever-fulcrum-resistance, has that same mechanical triplet in his own arm, in the form of bone and muscle... The tongue of a steam shovel, the cutter of a milling machine and the prow of a swift coast guard chaser are all examples of the same device—the wedge... The old well and the modern crane hold an astonishing kinship in their common employment of the wheel-and-axle.

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The principles employed in simple machines are extremely important. They are extremely simple, too, when understood. But until very recently the teacher had no means of explaining them adequately, vividly. They are only a small part of a single subject that can, at best, be given only a small part of the school day. And, they involve *motion*—an element difficult to convey with either the spoken or printed word.

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Now when the science hour begins, the teacher can simply step up

to a device and snap a switch. Immediately the subject leaps to life on a silvered screen, in motion pictures. In fifteen minutes the children *see* more than they could *read* in fifteen hours. A lesson that would otherwise be simply *words* becomes *reality*—an instructive, personal experience linked to everyday life.

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Washington Correspondence

Francis M. Crowley

—Georgetown University recently held a celebration in honor of the golden jubilee of the Holy Father, Pope Pius XI. The apostolic delegate, Most Rev. Pietro Fumasoni-Biondi, and His Excellency Nobile Giacomo De Martino, ambassador of Italy, were present. Very Rev. W. Coleman Nevils, president of Georgetown, presented the felicitations of the faculty, student body, and alumni of the University. The greetings were first presented in Latin and then in English, and His Excellency the Apostolic Delegate was asked to convey them to Pope Pius. In commemoration of the signing of the treaty between the Vatican and the Italian Government, the honorary degree of Doctor of Laws was conferred upon the Italian Ambassador.

—The department of public instruction of Pennsylvania has refused to validate for the permanent form the college provisional certificates now held by teachers in approved Catholic high schools, and has ruled that permanent teachers' certificates will not be granted unless a teacher has had three years of experience teaching in the public schools of the state. This stand has been taken despite the fact that the Pennsylvania law expressly forbids the wearing of religious garb in the public schools. A committee of Catholic educators, drawn from the Catholic schools in the state, is now conferring with a committee of the state council on education so as to secure an equitable basis for a decision on the matters at issue.

—At a recent meeting of the consulting committee of the national survey of secondary education, it was voted that primary investigations be conducted in the following fields: Organization of secondary schools; student personnel problems; administrative and supervisory problems in secondary education; administrative and supervisory staff; curriculum activities, and extracurriculum activities. It was agreed that because of financial and time limitations, it would be impossible to conduct primary major investigations in the following fields: Historical development of secondary education; objectives; schoolhousing; teaching staff; financial aspects, and foreign school systems. It was felt that a major function of the survey should be to develop in detail procedures and techniques for appraising secondary school procedures which could be used: (a) To enlist the effective cooperation of outside agencies in conducting the survey; (b) To furnish examples of effective inquiry which could be applied locally after the survey is completed.

—The latest information indicates that there is little possibility of a hearing being held in the near future on the numerous education bills introduced during the first session of the 71st Congress. The Capper-Robson bill is receiving the active support of the Fellowship Forum, the strongly anti-Catholic weekly, published in Washington. A recent development may complicate the situation. It has been officially announced that Representative Robson will be appointed to the vacancy in the Senate for Kentucky, created by the appointment of Senator Sackett as Ambassador to Germany.

—The following publications on this subject are available for free distribution by the N.C.W.C. department of education: Education Bills in the 71st Congress, A Federal Department of Education, The N.E.A. and Federal Statistics, Statements of Opponents of Curtis-Reed Bill, The Curtis-Reed Bill — A Criticism, and Editorial Opinion and the Curtis-Reed Bill. Six cents in stamps should be sent with each request.

—Georgetown University is ready to inaugurate one of the largest expansion programs in its history. Copley Hall, the projected new dormitory, is to be the first of four college buildings, constituting a new quadrangle on the site of the present athletic field. It is estimated the dormitory will cost \$600,000, and plans for the future building program, consisting of a recitation hall and two science halls, will bring the eventual expenditure for the quadrangle up to \$2,500,000. The new dormitory will be a five-story structure of Gothic type, with 180 single private rooms for students. It will be built from 2,000 tons of rock taken from the old M Street bridge over Rock Creek, placed at the disposal of the college officials by the District commissioners.

—Dr. Albert F. Zahm, brother of the late Dr. John A. Zahm, C.S.C., has been appointed to the Guggenheim chair of aeronautics of the Library of Congress, recently established by the Daniel Guggenheim Fund. He is one of the pioneers in the field of aeronautics. While a professor at the Catholic University, he constructed the first wind tunnel for determining air resistance at certain speeds. Notre Dame University awarded Dr. Zahm the Laetare Medal in 1925. The Library of Congress hopes, through Dr. Zahm, to make its new division the foremost center for aeronautical research and the dissemination of information in this country.

—The Library of Congress will soon be provided with more adequate quarters. A square and a half of land has been secured to the east of the present building for the construction of an annex. To the north of the proposed annex, a monumental building designed and presented by Henry C. Folger to house his famous Shakespearean collection, is now being erected. The expansion program also calls for the addition of four floors at the top of the east and southeast stacks.

The additional floors now under construction will add 35,088 square feet of floor space and 22,259 linear feet to the shelf spaces, bringing the total shelving in the building up to 162½ miles. It will provide 26 additional study rooms and two conference rooms. The Library of Congress now has larger holdings in the various collections than any other library in the world, save perhaps only the Bibliotheque Nationale in Paris. It includes 3,907,300 printed books, 1,117,200 maps, 1,045,400 pieces of music, 495,000 prints and countless manuscripts.

—The Order of the Oblate Sisters of Providence, made up entirely of members of the colored race, recently celebrated its centenary at Baltimore. The Order at the present time has 166 members, and 17 institutions. The institutions include 10 parochial schools, 2 academies, 3 orphanages, and 2 schools in Cuba. Early in December in the Capital City, Bishop McNamara dedicated the new parochial school of St. Augustine's parish, one of the largest colored congregations in the country. The school is staffed by the Oblate Sisters of Providence.

—The U. S. Office of Education says that 21 states report financial aid to school districts which provide classes for adults. Delaware pays 98 per cent of the cost; most states pay about 50 per cent and the local community 50 per cent. The states reporting have 2,439 communities holding classes for adults with an enrollment of 262,308 for the year 1927-28. Thirty-four colleges or universities are reported as offering training for teachers of adults.

"I have never found a Satisfactory Substitute for Natural Slate Blackboards"



DAVID A. WARD
Superintendent of the
Chester Public Schools,
Chester, Penna.

PUBLIC SCHOOLS
PENNSYLVANIA

December 21, 1929

Natural Slate Blackboard Company,
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Gentlemen:

In reply to an inquiry, I wish to say that during my administration as Superintendent of Schools in Wilmington, Delaware, six new school buildings, totaling in cost approximately \$4,000,000.00, were erected, and that all of these buildings were equipped with natural slate blackboard. I left Wilmington on June 1 of this year. I know, however, that additional buildings are contemplated, and I have no doubt that the satisfaction given by the natural slate will assure its use in future buildings in that city.

The quality and durability of natural slate make it the most economical material for blackboard use. It has a hard, smooth surface, which makes the writing stand out in clear-cut lines. It is easily cleaned, and always looks well.

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Very sincerely yours,

David A. Ward
David A. Ward,
Superintendent of Schools

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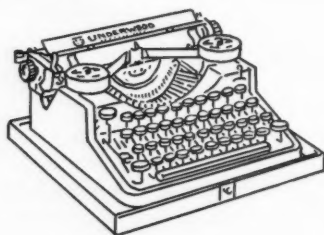
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At school or college—in the home—the office—or when you travel—keep an UNDERWOOD at your finger tips. You will find it an indispensable key to easy, accurate writing. ¶Through dependable service in speeding the world's business the UNDERWOOD Standard machine has proved its unfailing superiority. ¶Because of its lightness, flexibility and durability, the UNDERWOOD Portable is ideal where a lighter weight machine is required. It is now available in attractive colors. ¶No matter what your typewriter needs may be an UNDERWOOD at your finger tips will solve your problem. ¶An UNDERWOOD dealer is nearby—ready to give you a demonstration.



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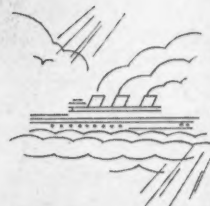
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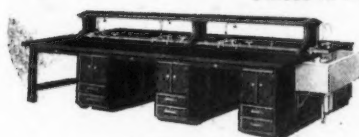
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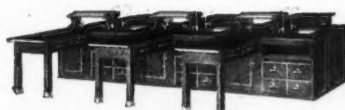
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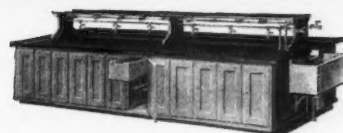
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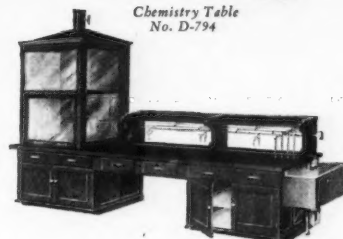
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Lincoln Science Desk
No. D-503



Chemistry Table
No. D-794



Chemistry Table
No. H-1533



Chemistry and Physics Table
No. D-669

THE CATHOLIC HISTORY MOVEMENT*

Catholics are sometimes heard to complain of the apathy of their co-religionists in regard to history, especially the history of the Catholic Church in the United States. It is true we should like to see more active interest manifested among us in the promotion of historical studies through our historical societies, the production of books, and other ways. As a matter of fact, however, the truth is that when it comes to interest in history, the Catholics can probably give a better account of themselves than any of the Protestant denominations. Dr. Guilday, indeed, does not exaggerate when he writes in the Catholic Official Yearbook, 1928, that the Catholic Church "is better represented in the field of history than all other religious bodies taken together." Dr. J. Franklin Jameson, in a recent issue of the American Historical Review, pointed out as particularly worthy of note the work done by the Catholics of the United States on behalf of their denominational history, while Waldo G. Leland wrote in the Catholic Historical Review some years ago: "American Catholics have done more for their history than have any of the Protestant denominations." As an instance in point, since 1884 thirteen Catholic historical societies have been organized, the most recent of them being the Iowa Catholic Historical Society which started out in 1928. Texas has now its Catholic Historical Society with headquarters at St. Edward's College, Austin, Texas, this society being tributary to the Knights of Columbus Historical Commission organized in 1923 with a view to feature the anniversary of Texan Independence, 1936, by the publication of a centennial history of the Church in Texas, 1836-1936. As to diocesan and regional histories of the Church in America, several have appeared in recent years or are in course of preparation. Of the Dioceses, Cincinnati was thus written up in 1919, Chicago in 1923, Springfield in

1928, and St. Louis in 1929, while Detroit will be covered in an elaborate history to appear in connection with the centennial of the diocese in 1933.

Probably the chief explanation of the contemporary Catholic interest in history is the circumstance that the Church has been identified with so much of the pioneer history of the United States. The Spanish and French periods were obviously Catholic in background and these periods saw the beginnings of our national development, which, like all historical origins, have come to be suffused in the perspective of the years with glamour and romance. But, if historical beginnings seem to appropriate to themselves a particularly generous measure of the romantic, they are not on that account the most important chapter in the record of a country's growth. Clarence Walworth Alvord was at pains to stress in the Illinois Catholic Historical Review (July, 1918) the fact that in the evolution of the United States the most momentous stage in the process was that which witnessed the inpouring into the country of the great immigrant elements from abroad. Here, even more than in the picturesque and colorful days of exploration and discovery, is the story of Catholic achievement, one of dramatic and compelling interest. Charm, therefore, and all else that has power to fill the imagination and stir the emotions, belongs to the story of the Catholic Church in the United States at every stage of its career.

—The United States Office of Education estimates that it costs the taxpayers \$102.05 a year for every child in the public schools. On this basis the 7,000 parochial schools of the country with their over 2,000,000 pupils are saving the taxpayers more than \$204,000,000 every year, according to The Catholic Mirror.

—The Catholic night school in Rome began its 56th year December 9. The school caters to engineers and architects who seek to improve their technique and the scope of their work.

*Reprinted from the October, 1929, issue of Mid-America, published by the Illinois Catholic Historical Society, 28 N. Franklin St., Chicago, Ill.

FROM THE DOCTOR'S VIEWPOINT



THE physician thinks of school furniture in terms of growing bones and tissues . . . of precious eyesight that must be guarded. Does the seat support the growing spine and lumbar regions? . . . Does the desk adjust to the proper height so that the body, arms, legs and feet are comfortable? . . . Is the finish in soft colors, soothing to the eyes? Yes, yes and yes — if it's Kundtz Eclipse Equipment.

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Cleveland Ohio, U.S.A.



Girl Scout Development Plan

The \$3,000,000 development plan of the National Girl Scout organization purposes to raise its enrollment to 500,000 members within the next five years.

Mrs. Brady, chairman of the board of directors (since 1920), and the originator of the plan said, "Our ultimate aim is to bring Girl Scouting within the reach of every one of the 10,000,000 girls of scout age in the United States. Up to this time the greatest obstacle has been the scarcity of trained leaders." She expressed the hope that Catholic women would avail themselves of the opportunities Girl Scouting offers for the socially minded as officers on local boards, as volunteer leaders for troops, or even as professional workers within the organization. "Character building is a basic part of our program. But in order to help the young we must have the co-operation of older women. We need mothers as well as grown-up sisters for our Girl Scout family," she said.

Fostering Vocations

To remedy the shortage of religious instructors for our Catholic schools, the Brooklyn and the Pittsburgh dioceses have conducted a vocational campaign annually since 1924. Pittsburgh in its first campaign, after a month of prayer in the schools, obtained a mailing list of over 8,000 names of boys who felt the promptings of vocation. The children were asked to sign pledges which bound them to faithfulness in following whatever vocation they might have from God. Since the inauguration of the movement, three classes of children who signed the pledge have completed the eighth grade. In 1926 an unusual increase in the number of classical students registered in the diocesan seminary. One community of teaching Sisters received more postulants than during any other period of its history. Others reported increases of 91 to 200 per cent over the applications received during any previous 18 months' period.

Brooklyn resorts to the recruiting systems. A Brother at a definite time in the year gives an address to the seventh and eighth grades for the purpose of outlining for the students the

signs of a vocation of the need for Religious to carry on the work of the Church. During 1926-27, the Brothers received 27 candidates as a result of the previous campaign. Eight communities of Sisters received 331 postulants in the same year.

Cincinnati Archdiocesan Report

A total of 47,551 pupils are enrolled in the elementary and high schools of the Cincinnati archdiocese, according to a report released Friday by Rev. F. J. Bredestege, archdiocesan superintendent of schools. The report shows there are 39,727 pupils in the elementary schools and 7,824 in the high schools of the archdiocese. Statistics for Hamilton county show 25,549 in the elementary schools and 4,699 in the high schools. A summary of teaching facilities revealed that there are 1,148 elementary-grade teachers and 458 high-school teachers, a total of 1,606. There are 150 elementary schools, including 133 parish schools, seven institutions and 10 private schools, according to the report. The 51 Catholic high schools are divided into 33 central private high schools, five institutional high schools, and 13 private high schools.

The Baltimore Report

The annual report (1929) of Rev. John I. Barrett, superintendent of schools in the archdiocese of Baltimore, lists a school attendance of 54,573 in 177 institutions with 1,513 religious and 59 lay teachers. The total number of pupils in the elementary schools of the archdiocese was 48,271; in the commercial schools, 1,191; and in the parish high schools, 5,111. Of the total number in elementary schools, 28,402 in 56 parochial schools in Baltimore; 7,846 in 24 parochial schools; and 8,733 in the 57 county schools of the diocese.

Receives State Recognition

—Maryhurst College, Erie, Pa., received state recognition of its home-economics department at the Pennsylvania State Council of Education, December 6. The favorable action of the council authorizes the department to grant the degree of bachelor of science in home economics.



St. Meinrad's Abbey Concert Band, St. Meinrad, Indiana. Rev. Columban Thuis, O. S. B., Director. Composed of 60 members nearly all of whom play Conn instruments.

Scores of Catholic Schools Endorse this Band Organizing Plan

CATHOLIC SCHOOLS throughout the country have proved for themselves the value of the school band idea. They have seen how it increases school interest, how well it fits in with other school activities and how enthusiastically boys and girls welcome the opportunity to develop their musical talents.

From the beginning Conn, the world's largest manufacturer of band and orchestra instruments, has been a leader in cooperating with the authorities in each individual school to help work out its band organizing problem so as to get best results with minimum effort.

A Plan Fitted to Your Individual Needs

Conn factory organizers have helped to organize scores of Catholic school bands. We have accumulated a fund of valuable experience that is now available to you. As a result, we can offer you a proved plan, approved by many schools who have shared in its benefits. This plan covers organization, instruction, instrumentation, contests and every phase of band and orchestra work. We make it possible to start with beginners and have a playing band in 60 to 90 days. Our organizers handle every detail for you.

Conn easy playing instruments insure quicker progress. Many outstanding Catholic school bands are completely equipped with Conns. Rev. Columban Thuis, O. S. B., director of the splendid band illustrated above, says: "Our experience shows that Conn instruments best answer the needs of a student body. The beginner finds the Conn easy to play and it is so sturdily constructed that it lasts through several generations of students. That is why all new purchases made by the Abbey are Conns."

The same band organizing help that has been welcomed by so many other schools is yours for the asking. Without obligation, you may feel free to write us in detail of your needs or merely mail the coupon for full information.

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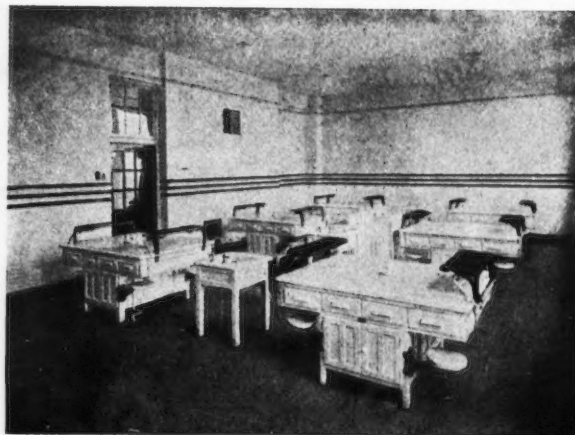
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SCHOOL NEWS

The school question has played a part in the Haitian grievance with the United States. Writing in Foreign Affairs for July, 1929, Mr. A. C. Millopaugh, recently financial adviser for Haiti, made the significant statement that the policy is to eliminate and to absorb the Haitian schools (conducted by Catholics) and, to speed up the process, the latter have been denied any material increase of appropriations. It is understood, the Haitian schools are to be denied any financial means of improving themselves until they are absorbed into the school system conducted by the Department of Agriculture under the Service Technique."

—American colleges and universities place less emphasis on religion than at any previous time in their history is revealed in the survey made public by Villanova College, Thanksgiving Eve. The investigation shows that less than 300,000 of approximately a million American college and university students are required to attend chapel regularly.

—The fourteen-story Mundelein College, Chicago, of the Sisters of Charity, whose motherhouse is at St. Joseph's College, Mount Carmel, Iowa, will be completed by September, 1930. The college will form the womens unit of Loyola University. The Sisters have planned to conduct a complete senior college, offering courses in liberal arts, journalism, science, home economics, commerce, music, and so on.

—Dayton University, Dayton, Ohio, has introduced Elements of Aerodynamics and Airplane Designs as a course in its curriculum this year.

—During the summer of 1929, 232 students attended the National High School Orchestra and Band Camp at Interlochen, Mich. The orchestra of 210 pieces, the band of 120, and the choir of 80, gave frequent concerts at the Interlochen Bowl on the camp grounds. In charge of the camp were 70 counselors and faculty members, many of them prominent symphony-orchestra men. Among the activities were classes in harmony, composition, methods; private tutoring and class lessons; an opera; and an oratorio. In 1930 the Camp expects 300 members. Candidates will be chosen from the freshmen class up. And in 1931 the camp will accept the extended in-

itation to play in London, Berlin, and the large centers of Europe.

—The first step in the program of development for Villanova College, Villanova, Pa., will be a survey of the college's equipment and position. The program will be drawn up by a committee of prominent Philadelphia citizens in consultation with the college administration, it was announced by the chairman, Wm. J. McClinn, president of the Continental Equitable Title and Trust Company, December 20.

—Ten vocational classes, under the auspices of the New York City board of education and the New York State association of meat dealers, will be in full operation by January, 1930, Earl W. Barnhart, chief of commercial education service of the Federal Board for Vocational Education, announced December 19. This new development in vocational guidance is a hint to cooperation for Catholic schools with Catholic business men and Catholic clubs.

—The pupils of St. Gabriel's Parochial School, Detroit, raised \$200 toward a reforestation plan carried on by the Detroit News. They were the first parochial schools to contribute to the fund.

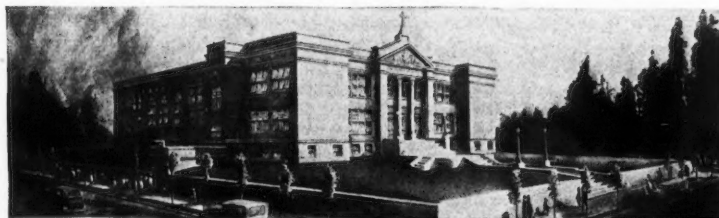
—The 75th anniversary of the Sisters of St. Joseph in the diocese of Buffalo, N. Y., was commemorated the week of December 3. The Sisters from the beginning have conducted a parochial high school and private boarding schools for girls, a home for homeless girls, and an orphan asylum.

—St. Vincent's College, Latrobe, Pa., is offering courses in Aviation. Rev. Alcuin Tasch, O.S.B., is dean of the college. Rev. Bernard Brinker, O.S.B., is in charge of the aviation classes. St. Vincent's has its own equipment, personnel, and field, and students have also the use of the facilities of the Mayer Aircraft Corporation and the Main Flying Service with which the new school is associated. Other colleges are offering similar courses, but St. Vincent's College is the first Catholic college to provide flying equipment.

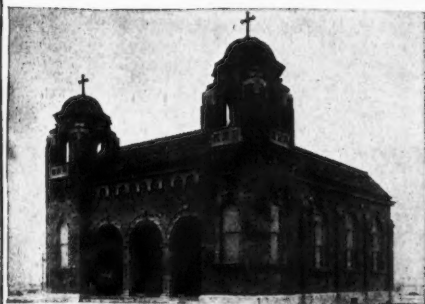
—The Harvard-Catholic University archeological expedition will leave late in January to search for new inscriptions in and near the ancient mines opposite the temple of Hathnor, on Mt. Serabit, el Kladem, Egypt.

STANDARD SCHOOL EQUIPMENT

Parochial Schools of George W. Brooks, Equipped
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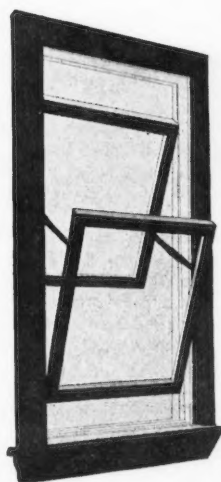
Sacred Heart Parochial School, New Brunswick, N. J.



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Teachers' Calendar for 1930



Saints Days and Church Festivals

February

17. ST. FINTAN, Abbot.
18. ST. SIMEON, Bishop, Martyr. A Cousin to Our Savior.
19. ST. CONRAD, Hermit.
20. ST. EUCHERIUS, Bishop. His chief virtue was complete detachment.
21. A ST. SEVERIAN, Bishop, Martyr.
24. ST. MATTHIAS, Apostle.
25. ST. TARASIVS, Patriarch of Constantinople.
26. ST. ALEXANDER, Archbishop.
27. ST. LENADER, Bishop.
28. A ST. ROMANUS, Abbot,

March

3. ST. CUNIGUNDIS, Empress.
4. ST. CASIMIR, King.
5. ASH WEDNESDAY, Lent begins.
ST. JOHN OF THE CROSS, Franciscan.
6. ST. COLETTE, Poor Clare.
7. ST. THOMAS AQUINAS, The Angelic Doctor. The most learned man of his time. Prayer, he said, had taught him more than study. His teaching is such a faithful echo of the "words of true doctrine" of Christ (Epistle) that the

Council of Trent placed the Summa Theologica next to the Bible in the hall where the Council met.

10. ST. MACARIUS I, Bishop of Jerusalem.
11. ST. CONSTANTINE II, King of Scotland.
12. ST. GREGORY THE GREAT, Pope, Doctor.
The perfect Monk. The historian of St. Benedict. With St. Ambrose, St. Augustine, and St. Jerome, one of the four Latin Fathers of the Church.
13. ST. CHRISTINA, Virgin, Martyr.
14. ST. MAUDE, Queen.

Famous Events and Birthdays

February

18. COUNT ALESSANDRO VOLTA, (1745-1827).
Noted physicist. Inventor of the electric cell; first known as voltaic pile.
19. COPERNICUS, (1473-1543). Polish founder of modern astronomy.
DAVID GARRICK, (1717-1779). Great English actor.
20. JOSEPH JEFFERSON, (1829-1905).
Famous American actor.
21. JOHN HENRY CARDINAL NEWMAN, (1801-1890). Noted convert, literary genius, leader of the Oxford movement.
22. GEORGE WASHINGTON, (1732-1799). The reason for American independence.
JAMES RUSSELL LOWELL, (1819-1891).
American poet.
25. JOSÉ SAN MARTIN, (1778-1850). South American patriot and general.
CAPTURE OF VINCENNES BY GEO. R. CLARK, (1779).
27. HENRY WADSWORTH LONGFELLOW, (1807-1882). Best loved American poet.
28. MARY LYON, (197-1849). Pioneer advocate of higher education for women.

March

2. LEO XIII, (1810-1903). Scholar, statesman, patron of literature and education.
3. ALEXANDER GRAHAM BELL, (1847-1922). Inventor of the telephone.
FLORIDA ADMITTED INTO THE UNION, (1845).
VERMONT ADMITTED INTO THE UNION, (1791).
5. CORREGGIO—*died* (1494-1534). Italian painter.
6. MICHELANGELO, (1475-1564). One of the greatest artists of all time.
ELIZABETH BARRETT BROWNING, (1806-1861). English poet.
SIEGE OF THE ALAMO, SAN ANTONIO, TEXAS, (1830).
PHILIP HENRY SHERIDAN, (1831-1888).
Union General. A Catholic.
7. LUTHER BURBANK, (1849-1926). Horticulturist.
8. STAMP ACT PASSED BY ENGLISH HOUSE OF LORDS, (1765). The dawn of the Revolution.

9. BATTLE OF MONITOR AND MERIMAC OFF HAMPTON ROADS, VA., (1862).
10. U. S. GRANT MADE COMMANDER-IN-CHIEF OF THE UNION ARMIES.
11. SIR ALEXANDER MACKENZIE—*died* (1755-1820). Scottish explorer in the British Northwest.
TORQUATO TASSO, (1544-1595). The last of the four eminent Italian poets of the Renaissance.
12. GENERAL POST OFFICE ESTABLISHED BY CONGRESS, (1789).
13. JOSEPH PRIESTLEY, (1733-1804). Discoverer of oxygen.
VICTOR EMMANUEL II, (1820-1878).
First king of modern Italy. A magnetic leader.
15. IDES OF MARCH. CAESAR ASSASSINATED. (445 B.C.)
ANDREW JACKSON, (1767-1845). General. Seventh president of the United States. The first to use "O.K." (oll Korekt).
- MAINE ADMITTED INTO THE UNION, (1820).

Suggestions for Use of Calendar

The Teachers' Calendar is the first fruit of the plea of a Sister of Perpetual Adoration for the "Correlation of Religion and the Elementary Branches" (Sept., 1929, CATHOLIC SCHOOL JOURNAL, p. 175).

If "religion must correlate and vitalize each and every one of the secular branches" the calendar furnishes a point of interest for noting a comparison between the saints of God and the heroes of men. The historical and literary characters recall the advance of civilization and furnishes the situation for events in Church history to show the influence of a saint on his age.

The calendar, especially the lives of the saints, suggests a biographical history of the Church. On March 7, occurs the feast of St. Thomas Aquinas and on March 12, that of St. Gregory the Great. Both of these saints are Doctors of the Church; hence, their feast days present an opportunity for the pupils to learn the meaning of the term Doctor of the Church. (See Catholic Encyclopedia, Catholic Dictionary, or other authentic work for a definition of the word Doctor and for an account of the life and work of these and other saints.) High-school students should have a clear understanding, as far as their mental development will permit, of the significance of the work of St. Thomas Aquinas in the history of theology and philosophy.

Newman, Lowell, Longfellow, and Mrs. Browning, are each

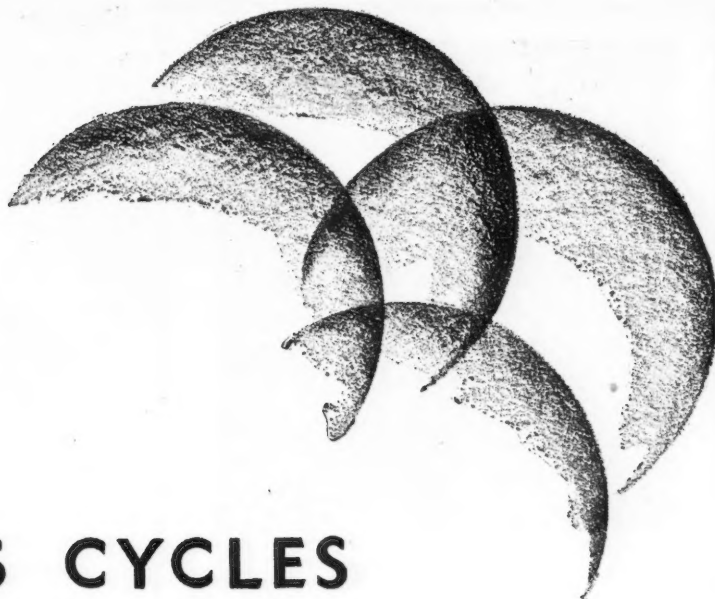
one a challenge to the English classes. Our high-school and college students are not so familiar as they should be with the position of Newman in the recent history of the Church and in English literature.

Although we hear so much about the influence of the Church on the civilization of Western Europe, there are only a few who can point definitely to what the Church has contributed in the nineteenth century. Leo XIII, pope from 1878 to 1903, is one of her glorious influences. His encyclical on labor gave Catholics a definite stand on the living wage. He was the most influential economist of his time, because his theories met the requirements of practical life. For commemoration of his birthday, the Readers Guide for 1903 lists interesting material. Francis M. Crawford has given a short resume of his prominent achievements. (Outlook, Vol. 61: 772-80, April 1, 1899.)

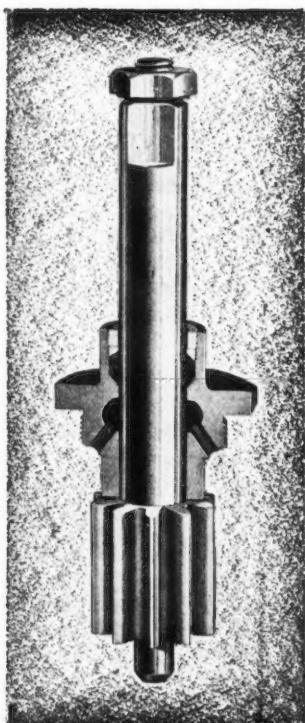
"Masters of Science and Inventions," by F. S. Darrow. (Harcourt, 1923), and "Beacon Lights of Science," by T. F. Van Wagener (Crowell, 1924), afford a pleasant introduction to men like Volta (February 18), and Joseph Priestley (March 13).

For historical material, Mary Emogene Hazeltine's "Anniversaries and Holidays" (American Library Ass'n., 1928) furnishes an interesting bibliography, programs on historical

Concluded on page 25A



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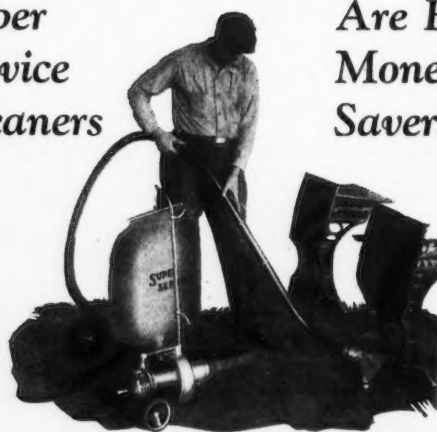
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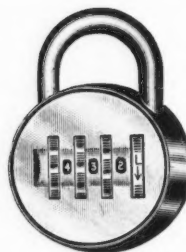


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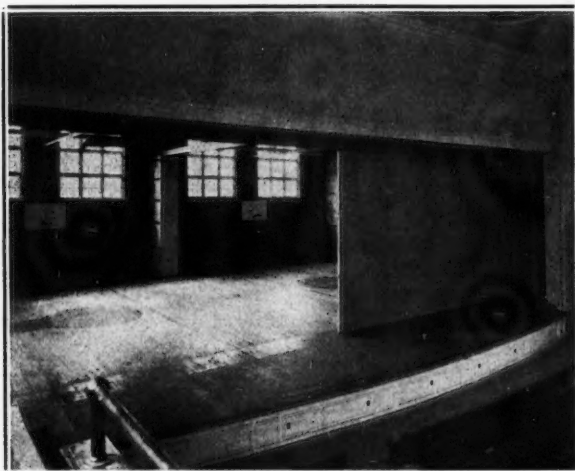
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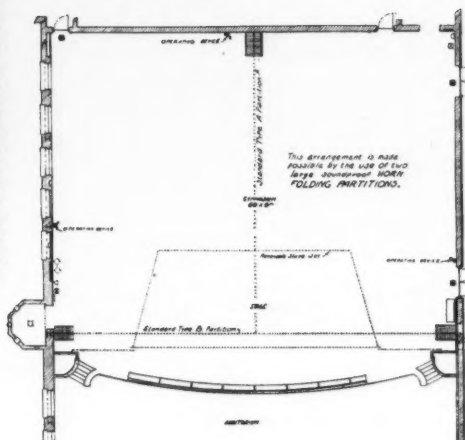


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festivals and books about the origin of them, books about holidays, and biographies of famous men. Her suggestions may form the basis of a purposeful bibliography for grade- and high-school pupils, that, besides giving them a point of interest for the special days of the year, will help to interpret the meaning of social customs and the significance of history in the evolution of government. Furthermore, it gives pupils a human interest in everyday affairs.

C. M. Deems in "Holy Days and Holidays" (Funk, 1902), gives the origin and history of the principal Church festivals and national holidays in prose and verse bearing on their spirit and meaning. A most helpful book designed to meet the needs of teaching Sisters, and Brothers, is Rev. Alban Butler's "Lives of The Fathers, Martyrs, and Other Principal Saints" (new edition, 1926, under the authorship of Rev. Herbert Thurston). Compiled from source records, it is recognized as a work of authority. The author is said to have spent 30 years on the work. Lillian Eichler, in "Customs of Mankind" (Doubleday, 1924), explains how holidays originated (p. 389-467) and gives the modern methods of celebration.

PERSONAL NEWS ITEMS

RALPH J. BLAKE, a graduate of Georgetown University Foreign Service School, is one of the youngest men ever sent out by the State Department, Washington, D. C., for diplomatic service. He was sent to Nuevo Laredo, Mexico, as consul. He is 22 years old.

REV. FELIX N. PITT, superintendent of diocesan schools, Louisville, Ky., and **Rev. Leon McNeill**, superintendent of diocesan schools, Wichita, Kans., are on the committee that is preparing the new course of study to be used in the Vacation Schools. **Rev. Dr. Edwin V. O'Hara**, 1312 Massachusetts Ave., Washington, D. C., is director of the Rural Life Bureau of the National Catholic Welfare Conference.

RT. REV. PATRICK J. MCCORMICK, S.T.L., of the School of Philosophy of the Catholic University, Washington, D. C., was invested in the robes of a Domestic Prelate on December 8. **Msgr. McCormick** is head of the Sisters' College and professor of education at the University. Through his effort the Catholic University has extended its influence to the Catholic schools of the country.

REV. JAMES M. McDONOUGH was made rector of Our Lady of the Lake Seminary, Cleveland, Ohio, early in December. Since June, 1928, two rectors of the Seminary were called by death—Very Rev. Edward F. Burke, Ph.D., in June, 1928, and Rt. Rev. Msgr. Francis T. Moran, in November.

JUDGE FRANCIS B. ALLEGRETTI, of Chicago, is president of the Chicago Holy Name Society that is sponsoring the New Technical School for Boys to be erected the coming year at Lockport, Ill.

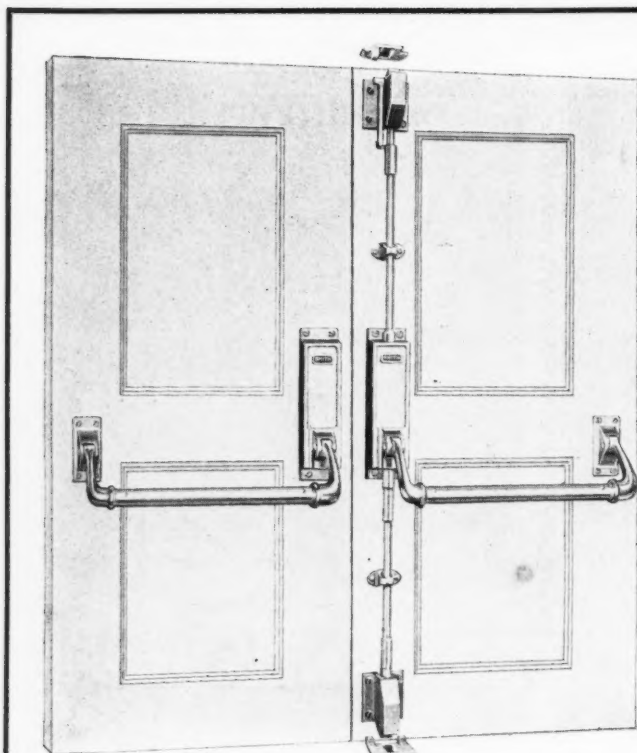
REV. WILLIAM J. CORBOY, S.J., of Creighton University, Omaha, Nebr., was named president of the Missouri Valley Athletic Conference. He is the first priest to hold this office in a major athletic conference.

REV. JOHN P. DONAGHEY, Ph.D., is the new chaplain of Incarnate Word College, San Antonio, Texas. Father Donaghey has been editor of the Catholic Herald, Milwaukee, Wis.

REV. THOMAS A. DRENGACZ, pastor of St. Michael's Church at Pirronville, Mich., is principal of the city public schools. Besides, he is general director of athletics, coaches football, basketball, and baseball, and conducts a night school to teach to the elderly Polish immigrants of the city, social studies and English.

REV. FREDERIC SIEDENBURG, S.J., dean of the school of sociology of Loyola University, Chicago, was elected vice-president of the library board of the City of Chicago, October 11. This is the second time in the history of the board that a Catholic priest has been elected to this position. Father Siedenburger has served on the board since 1923.

MISS ROSE J. MCHUGH, Director of Field Studies, Department of Social Action, N.C.W.C., was appointed secretary of the Committee on Dependency of the White House conference on Child Health and Protection, December 28.



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*Inside View
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REV. DR. DAVID RUBIO, O.S.A., heads the new graduate Spanish department opened this term at the Catholic University of Pennsylvania. The new professor is a native of Spain. He has taught at Swathmore College, at Villanova, University of Lina, in Santiago, Chile, and at Harvard.

SISTER MARY ELLEN, head of the biology department at Rosary College, River Forrest, Ill., has been elected fellow of the American Association for the Advancement of Science, in recognition for her research work. She holds a doctor's degree from the University of Chicago.

SISTER MARY STANISIA has been chosen directress of the fine-arts department of Mt. Mary College, Milwaukee. Sister Stanisla will continue to supervise the art department of the Academy of Our Lady, Chicago, Ill.



Offers Prizes for Essays

The Literary Awards Foundation of the Catholic Press Association, will offer \$500 in cash (\$300 first prize, \$200 second prize), for the best essay on "Catholic Colleges and Catholic Leadership," in the national essay contest they are conducting during 1930.

The contest, open to any student or graduate of a Catholic College in the United States, is a challenge to Catholic writers.

The C. P. A. has extended an invitation for membership in the Literary Awards Foundation, to establish a fund for the best books of essays, short stories, poems, and novels of the year. Its goal is 500 members. At present the association has 130 members. Membership fee is \$100. Correspondence should be addressed to J. H. Meier, Secretary, C. P. A., 4 West Randolph St., Chicago, Ill.

The Ursuline Nuns celebrated, December 7 to 14, the diamond jubilee of their foundation in the diocese of Toledo, Ohio.

With the January issue, the N.C.W.C. Bulletin changes its name to the N.C.W.C. Review. The editors announce that this does not mean any change in policy. The feature of the January issue of the N.C.W.C. Review is a symposium entitled "Catholic Action and the Family."

IN MEMORIAM

FRANCIS X. A. BYRNE, S.J., died November 25, at the age of 52, while conducting a retreat for girls at Sacred Heart College, New York City. During his 31 years as a Jesuit he taught at Loyola (Baltimore), Gonzaga (Spokane), Holy Cross (Worcester), and St. Andrews-on-the-Hudson (Poughkeepsie, N. Y.).

LOUIS WENDELIN MIHM, for 51 years an instructor in St. John's Institute for Deaf-Mutes at St. Francis, Wis., died December 23, at the age of 81.

MOTHER CANDIDA, superior of the Queen of Heaven Orphanage, Denver, Colo., died December 13, 1929. Age 52. A badge of honor for her work with children, bestowed on her by the Italian Government several years ago, which she had kept a secret, was discovered after her death.

RT. REV. MSGR. GEORGE A. DOUGHERTY, comptroller at the Catholic University of America, Washington, D. C., died October 18.

RT. REV. MSGR. FRANCIS T. MORAN, rector of the Seminary of Our Lady of the Lake, Cleveland, Ohio, died October 28.

REV. EDWARD J. SPILLANE, S. J., assistant at St. Ignatius of Loyola Church, Park Ave. and E. 84th St., New York City, died in November.

REV. JOSEPH A. RIELAG, S.J., spiritual director of St. Mary of the Lake Seminary, Chicago, died in November.

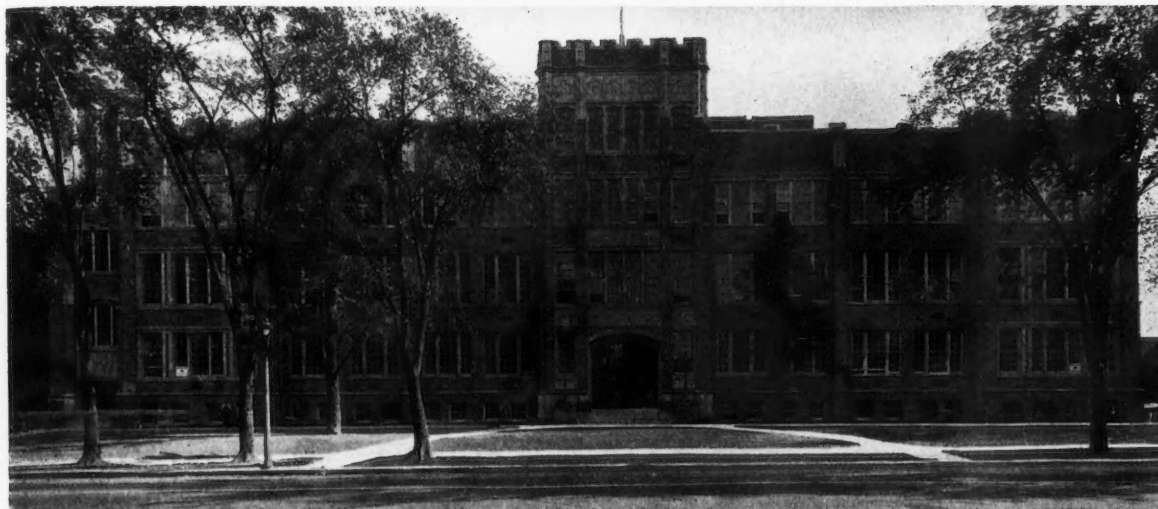
REV. JAMES I. DOYLE, S.J., professor of English at St. Louis University, St. Louis, Mo., died recently.

REV. CHRISTOPHER J. KOHNE, S.J., dean of men at St. Mary's College, St. Mary's, Kans., died in November.

REV. HUGH M. FINNEGAN, S.J., chaplain of Marquette University, Milwaukee, Wis., for 20 years, died at the age of 86. Father Finnegan was one of the oldest members of the Jesuit Order.

REV. GEORGE P. MULVANEY, C.S.V.P.H., D.L.L.D., of Incarnate Word College, San Antonio, died in September.

REV. LOUIS J. WEBER, S.J., assistant pastor of Holy Trinity Church, Washington, D. C., died in November. He was a Jesuit educator and taught at Georgetown and Fordham universities, Holy Cross and St. Joseph colleges.



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St. Casimir's School, Kenosha, Wis.
St. James' School, Kenosha, Wis.
Holy Rosary, Kewaunee, Wis.
St. Bridget's School, Louisville, Ky.
Sacred Heart High School, Madison, Wis.
St. Mary's School, Manitowoc, Wis.
St. Peter & Paul School, Mankato, Minn.
St. Andrew's School, Manitowoc, Wis.
St. Joseph's School, Marinette, Wis.
St. Alexander's School, Milwaukee, Wis.
Our Lady of Angels School, Albany, N. Y.
St. Matthew's School, Allouez, Wis.
St. John's School, Antigo, Wis.
Holy Trinity School, Bloomington, Ill.
John Baptist Catholic High, Bangor, Maine
St. Mary's School, Burlington, Wis.
St. Mary's School, Clinton, Iowa
Immaculate Conception School, Cedar Rapids, Iowa
St. Casimir's School, Chicago, Ill.
St. Joseph's School, Cudahy, Wis.
St. David's Addition, Detroit, Mich.
St. Joseph's School, Fond du Lac, Wis.
St. Mary's Springs Academy, Fond du Lac, Wis.
St. Ann's School, Francis Creek, Wis.
St. Barbara's School, Milwaukee, Wis.
St. Elizabeth's School, Milwaukee, Wis.
St. Gerard's School, Milwaukee, Wis.
St. Mary Magdalene School, Milwaukee, Wis.
St. Michael's School, Milwaukee, Wis.
St. Rose's School, Milwaukee, Wis.
Sisters of Mercy High, Milwaukee, Wis.
St. Stanislaus School, Milwaukee, Wis.
Holy Angels High School, Milwaukee, Wis.
School for Dom. Fathers, Madison, Wis.
High School, Sisters of Providence, Norwood, Ohio
St. Catherine's School, Racine, Wis.
St. Edward's School, Racine, Wis.
Messmer High School, Milwaukee, Wis.

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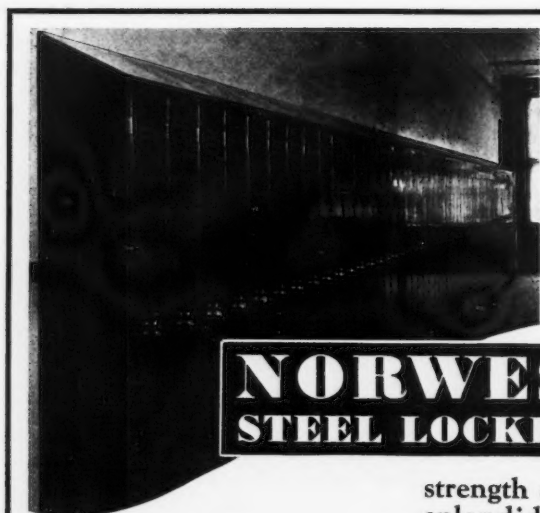
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CONTRIBUTORS TO THE ISSUE

Many of our readers, in the course of their summer-school work, have met Brother Ernest, C.S.C., of the Cathedral High School, Indianapolis, Ind. In his paper on Correlating Religion and English, Brother Ernest gives the results of a number of interesting personal experiences.

A layman working in the field of Catholic education comes to our columns this month. William A. Kelley, Ph.D., chairman of the department of education of Creighton University, Omaha, Nebr., gives some practical suggestions for The Vitalized Assembly Program.

We have with us this month two Kelley's. Rev. F. Joseph Kelly, Ph.D., principal of Holy Name Institute, Detroit, Mich., and associate editor of Truth, is an old friend of our readers. He comes back after an absence of several months, giving us suggestions for teaching geography.

The author of The High Note, Sister M. Edwardine, O.M., teaches at Mount Mercy Academy, Grand Rapids, Mich.

Sister M. Colombierre, O.S.B., A.B., who writes on The Value of Nature Study, is located at St. Martin's School, Amityville, N. Y. She has taught elementary, high-school, and normal classes.

The article on The Dalton Plan is written by an enthusiastic user, Sister Mary Angels, C.S.C. of Lancaster, Pa.

After reading Is This Me or Not Me? in the January issue, you will turn with lively curiosity to Do You Take After Your Father? Father Thomas S. Bowdern, S.J., A.M., author of these articles, is a professor at St. Louis University.

The compiler of the list of Good Books on Extracurricular Activities, John P. Treacy, M.S., is a member of the faculty in the department of education at Marquette University, Milwaukee, Wis. He holds the degree of M.S. in education from the University of Minnesota.

Our Washington correspondent, Mr. Francis M. Crowley, is the director of the bureau of education of the National

Catholic Welfare Conference. Mr. Crowley is a member of the Editorial Advisory Committee of the CATHOLIC SCHOOL JOURNAL.

The author of Adult Education and the Parish Priest, Rev. John B. McEniry, is a new member of our family of contributors. He received the M.A. degree from the Catholic University of America and is teaching English at St. Ambrose College, Davenport, Iowa.

Facing Reality With High-School Students, begun in our December issue, is concluded this month. Sister M. Lucia, S.C.P., gives us some practical advice on dealing with modern conditions. She is a teacher at the Sacred Heart Academy, Missoula, Mont.

The proposed Catholic Periodical Index was the chief topic of discussion at the midwinter session of the National Catholic Education Association, Loyola University, Dec. 29.

—Rt. Rev. Msgr. James H. Ryan, rector of the Catholic University, says that means must be found at an early date to reestablish a private model school, such as the one formerly conducted in the Thomas E. Shields Memorial School, Brookland, D. C., which has been discontinued. This school will serve as a training school for students of education and an experiment station for the testing of educational theories. Msgr. Ryan says the great need is to develop research in religious education.

—By the terms of the will of Hermina Peralta Dargie, Oakland, Calif., St. Mary's College at Moraga, Calif., is bequeathed \$20,000.

—Cardinal Mundelein, of Chicago, received, the week of December 6, \$160,000 from the Holy Name Society. The money is to be used for the erection of a technical school for delinquent boys near Lockport, a suburb of Chicago. Ground will be broken early in the spring.

—Among the Catholic institutions benefited in the will of James J. Ryan, of Philadelphia, a distinguished Catholic layman, are the Catholic University of America, \$100,000, and the Christian Brothers schools, \$5,000.

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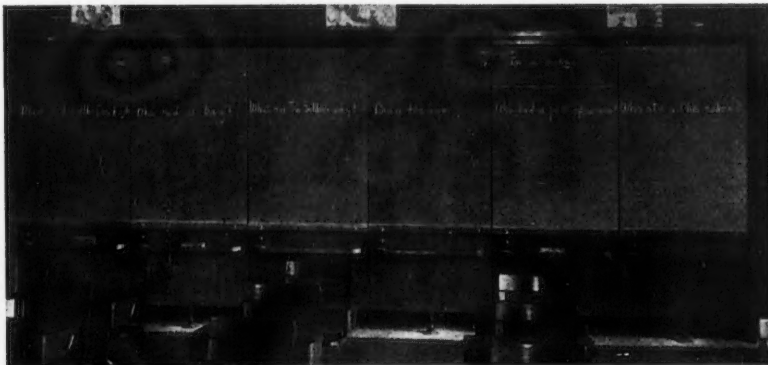
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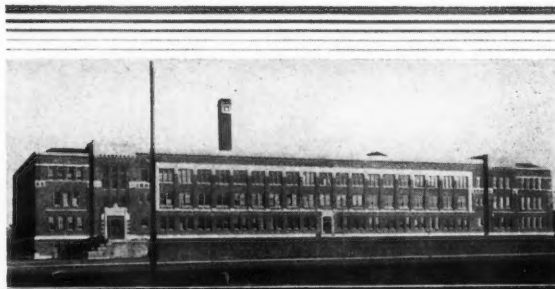
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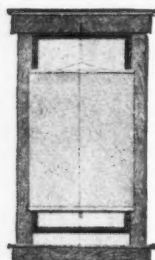


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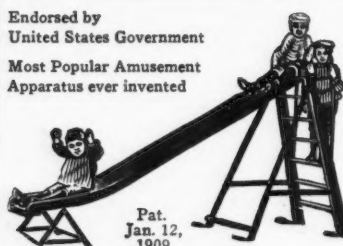
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